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THE

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RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

THIRD SERIES.

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VOLUME XXV. FROM THE COMMENCEMENT.

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DECEMBER 27, 1858.

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1816

FOR JANUARY, 1859.

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WESLEYAN MISSIONARY NOTICES, &c.

FEBRUARY, 1859.

THE letters published in this Number of the Missionary Notices require no introduction. They have an intrinsic value which will at once be appreciated by all who look for the success of God's word faithfully preached.

CHINA.

Extract of a Letter from the Rev. Josiah Cox, dated Canton, October 25th, 1858.

YOU will be glad to hear that the prospect of the restoration of peace continues to gladden us, if, indeed, I may not report the peace an accomplished fact. Tea-merchants have made sales of tea to foreigners, but feared to ship because of unfavourable rumours respecting negotiations to take place at Shanghai. Recent intelligence from that part is favourable; and to-day, I am told, Wang, our Governor-General, has issued a proclamation permitting the shipment of produce. This will re-establish confidence, and I hope we may all quietly settle to pursue our allotted task. Though many of the shops remain closed, the city is gradually refilling with its busy crowds, and streams of industrious people; the impress of want and dejection begins to give place to a higher aspect; ruins are marked out and separated by walls of broken bricks for their former buildings; and here and there the goodly look of rising walls presents itself; and surely plain masonry is almost lovely where such desolation reigned before.

I greatly rejoice that there seems a prospect of your strengthening your young and important Mission to this mighty and interesting people. We are all ready for work: we never felt attached to our glorious calling as we do now. God has given us a few precious souls, over whom our hearts yearn with tender affection; he opens wide a door to the whole of this province, and inspires us with new faith in the presence and power of his Spirit; and who that has ever felt the kindling of a Missionary zeal, would not envy our present prospects in Canton? Yet the Missionary Students shrink from joining the China Mission because of difficulties! No, it cannot be! Depend upon it, we are envied, and the best men you have got would hail your orders to come out here. Try them; give the call, and, moved by the Holy Ghost, chosen men will be at your service; for our work is of God, and blessings are in store for us. The difficulties truly are great; but the Missionary of ordinary ability, a true heart, and patient diligence, may overcome them. None of us had anything else to boast: nevertheless, by the good hand of God upon us, we shall not be sent here in vain. I confess to an ambition that the Methodist church should give to China Missions a few names worthy to rank with the noble men, who from the days of Morrison and Milne have not ceased to adorn the appointments of other Societies; and though rare talent and a cultivated intellect are necessary for this, why should you not find them? I believe the young ministry of our church can supply them, and cherish the hope that you will call and send them forth. Do not disappoint us. O, save us the bitterness of a vacant, unfilled place, when, worn by wasting sickness, some of us must rest from our labours. It is more necessary to strengthen our hands in a station where the period of preparation is so long, than in any other field of labour.

I have not turned my special attention to the opium question of late. You doubtless know the history of the drug, from its growth in the poppy plant to the seductive, woe-begetting pipe. It is the vice of a man's private room—the smoker is ashamed of his practice, and here it rarely comes in the way of a Missionary. One or two of my teachers have been guilty of the miserable habit, and it so unfits them for their lenient task, that I hope never again to be plagued with them. Their persons smelt offensive,

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they were feeble in body, and after a couple of hours' teaching would become languid and lazy. They were craving a loan of money in advance of pay, and apparently insensible to the influence of virtue or the call of duty. But the impoverishing vice lays a deadly hold on its victim, and cannot be shaken off. It is doubtless spreading, and has grown to the dimensions of a monster evil. It will never be checked by other than religious influences, and must be dealt with in the individual cases, not in the aggregate. I would that *foreigners* had never introduced the drug, and, above all, that our country's revenues should never have been gathered from a traffic which spreads a blighting curse, and not a blessing, wherever it extends. It is one of my fondest desires to see so odious a stain removed from a Christian nation. But, alas! the love of money, that root of all evil, will continue, I fear, to bring disgrace on our beloved country.

Extract of a Letter from the Rev. John Preston, dated Macao, October 26th, 1858.

THE mail which brought us the Conference list of Stations arrived here last night; and though we had not cherished much hope of a reinforcement of our numbers, yet we were sorely disappointed to read, as we read last year, immediately after the names of your agents now in the field, "One to be sent." When? we at once inquired.

As I think now of 400,000,000 immortal and blood-bought souls on the one hand, and "one to be sent" *some time* to such a people,—as the recorded resolution of an eminently Missionary portion of Christ's church, on the other, I feel some righteous indignation thrilling my soul. If ever God by his providence opened doors of access to a people, and pointed them out to the church to enter in, he is doing so in China; and if ever a people would repay earnest Missionary toil, that people are the Chinese; and yet we read of "one to be sent" some day in the course of time.

Has the promise of God the Father to his eternal Son, "I will give thee the Heathen for thine inheritance," been lost sight of by the church of Christ; or, influenced by ultra-millenarian principles, do they expect some other agency to be set up besides the one already established in the infinity of Divine wisdom as the world's regenerator,—the preaching of Christ crucified by man to his fellow-men; or, treading in the footsteps of Cain, do they ask, "Am I my brother's keeper?" The honour of God, jealousy for Christ's glory, the welfare of souls, the nearness of eternity, call upon all, "Do something, do it, do it;" "That thou doest, do quickly;" and yet how sad it is to think of hundreds, blessed with the light and privileges of the Gospel, who, ensconced in their own happy homes and "ceiled houses," forget that that house dearest to the heart of Him whose disciples they profess to be,—the house of God, lies desolate. "O Lord, revive thy work!"

You will have heard with great pleasure of the way in which our return to the city is opening up. We have already rented houses for the three families returning thither: and you may hear this mail of Mr. Cox having rented one for himself inside the city.

I spent last week in Canton, in making arrangements for removing thither; and shall go up again in a day or two to superintend the repairs of my house. The proximity of the three houses to each other, and all to the city, will greatly facilitate our Society-meetings, and other public services. We have abundant cause for gratitude to Almighty God.

I went several times inside the city, and was much pleased with the respect shown by those who had not been accustomed to see foreigners, much less to hear them speak their language.

SOUTH AFRICA.

THE EASTERN PROVINCE.

Extract of a Letter from the Rev. William C. Holden, dated Fort Beaufort, October 11th, 1858.

WE have just closed our September quarter's operations, which, with us in the Albany and Kaffraria District, is the close of our Methodistical year.

During the year considerable changes have taken place by removals, &c.; but we still have a net increase of ten members, our finances also being in

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healthy and improving condition. There has been no sudden advance, but steady, healthy progress; especially among the military and natives. During the last two quarters I have received twenty-two adults, mostly Fingoes, into the church by baptism, and the work is still going on favourably.

I last week received my "Watchman," containing Conference news; and, whilst I am delighted with the very prosperous state of Methodism in the fatherland, as therein reported, I am especially interested in that part which relates to the movement in connexion with the military. Having been on this frontier and at Natal nearly twenty years, I have been brought much into contact with the soldiers who have been stationed in these parts, and been much engaged in matters relating to their spiritual welfare; in some instances being the only Christian Minister who could and did care for their spiritual interests. Hence, when the first movement was made at the camp at Aldershot, I was grateful to God for it,—knowing how much we needed to adopt some systematic plan by which to bring our spiritual agencies to bear upon the army; especially as many of the soldiers were either the children of our people, or had been children in our Sabbath-schools. But what has more especially brought this subject before my notice, has been the fact that, in the second battalion of the 45th Regiment, which has been stationed on this frontier for the last few years, a very gracious work of God has been going on, in which, I presume, that not less than seventy soldiers have been converted to God and become members of our Society. We have at this time forty-five in this Circuit who are under my immediate pastoral care, and in whose spiritual welfare I am deeply interested. I have many times had to adore the rich grace of God as manifested in their conversion, and holding on in the path which leads to eternal life.

From the able Report of Dr. Rule, relative to the Aldershot Mission, as also from a correspondent in the "Watchman," I see the question is being mooted as to whether application should, or should not, be made to the heads of the military department to have the Wesleyan Methodists recognised as a church, and placed in the same position as the Episcopalians, the Presbyterians, and the Roman Catholics, and have their Chaplains regularly appointed accordingly. That we should be thus recognised, I think, is most desirable. The question is a very important one, not only in a financial point of view, and also as making spiritual provision for the spiritual wants of our children, but also as it affects the soldier himself, in placing him in a position equally favourable with that of others, if he prefer to join us. As matters now stand, if he does so, he must lose caste in the army, being told by both officers and men, "that the Wesleyan (so called) church is no church; it is not known or recognised in the army; and therefore to join it is to degrade yourself."

Let any person think for a moment what are the difficulties at present opposing the soldier becoming decidedly pious, and then ask if it is fitting or proper that this should be added to all the rest. He eats and drinks and sleeps among a large number of godless comrades, who delight in the use of oaths and curses and obscene language, who deal in low abuse or bitter sarcasm against all religion, and adopt a course of most offensive ribaldry, especially against the "praying, psalm-singing Methodist." Now, for a man who desires to serve his God, to break off his old sins, forsake his old companions, change his course of conduct, and join the church of Christ, to sit down in the barrack-room, amidst confusion and swearing, to read his Bible, and then to kneel down by his bed-side and pray, whilst his comrades are making sport of him all around, is a severe test, and requires a degree of self-denial from which hundreds have shrunk who would otherwise have become followers of the Lord Jesus Christ. But when there is added to this, as in our case, the lowering process of joining a church which is said to be "no church," the difficulties are greatly increased; and among soldiers this has a much more powerful effect than those imagine who have never been mixed up with them. There are several in this place who have received their good among us, but still go to church because it exposes them to less opposition. So that if my feeble representation can do anything towards forwarding the accomplishment of so desirable an object as the one now under consideration, I shall be most happy.

The appointment of additional Roman Catholic Chaplains to the army is regarded as an important addition to their power and influence. If this be so, why should the Wesleyan be placed in a

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lower position? Nay, he ought at least to enjoy an equal ecclesiastical status with the Roman Catholic. I do not consider this to be a Church-and-State question. No; it is the state of the army, and, from its present organization, this change is loudly called for. Toleration in the army is allowed; yet I have had instances in which soldiers have requested to have their names removed from amongst those who were authoritatively marched to the Episcopalian Church, because they had joined the Wesleyans, but have been refused by their officers. I have one such instance at the present time, the man being marched to church against his own special request to be exempted; and probably if I interfered, it would lead to a continued course of annoyance against all the members, which would be both offensive and injurious.

In what I have now written I have written from personal observation and knowledge of facts, and would strongly urge, that the requisite steps be taken forthwith to place us on equal ground with the Roman Catholics, in point of religious privilege.

I hope for a continued interest in your sympathy and prayers.

BECHUANA.

Extract of a Letter from the Rev. Richard Giddy, dated Colesberg, September 26th, 1858.

You will be glad to hear that, although we cannot report any large accession of numbers, or any unusual degree of prosperity, the state of this Circuit is far more encouraging at the present time, than it was some months since. Owing to various circumstances,—our not having a Missionary to send, and from a desire to economize the funds as much as possible, this Circuit was vacant for eighteen months. It was afterwards thought advisable to re-occupy it, and I was accordingly sent hither, although we were obliged to give up a station of considerable importance in the interior, in order that I might be set at liberty to come to this place. During the time the Circuit was vacant, everything retrograded. I found scarcely any members left, and all had a most discouraging appearance. I am happy to be able to say now that matters are in a much improved state. Our congregations are good, and very attentive to the word of God. We have upwards of thirty on trial for membership, over whom, although the work of grace in their hearts is only in its infancy, I rejoice, as being, I trust, an earnest of a more extended work. They have many temptations and many trials to endure; but I trust they will hold on their way. Some six months since I felt much discouraged; but since that time between thirty and forty, principally among the coloured and black races, have manifested a desire to flee from the wrath to come, and I feel encouraged, and am far more hopeful in reference to spiritual matters in the Circuit now than I was then.

Some time since, in order to awaken sinners, who appeared to be dead in trespasses and sins, I adopted the plan of preaching from house to house, gathering together the worst and most depraved of the Hottentot and Kaffir races, and declaring to them the word of God. This has not been, I believe, without good effect. I have had good congregations, and many have assembled at such services who never could be induced to attend our chapels. Our native congregation, worshipping in the chapel, gives us also much pleasure, and I would fain hope that the increase we have lately had in those on trial, is only the commencement of a good work. We hear and read of the great revival in America. I have from time to time read the accounts to our congregations, and many an earnest prayer has been offered up that God would also on us pour out of the Holy Spirit. I sometimes think we shall see a revival of God's work here. Our people, both Europeans and natives, are very attentive to the preaching of the word, and I feel in almost every service great liberty in delivering the message of salvation; and when I see the people drinking in the word of life, I feel as if some good were being effected. O that God would breathe on the dry bones in the valley of vision, and speedily revive his work in our midst!

We have, however, many hindrances, and the most powerful of all is the inveterate love of strong drink. This is prevalent among all classes here, but more especially among the Hottentot races. With them, it is the great

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hindrance—the stumbling-block—the barrier to their being saved. It exists here to a fearful extent. Since I came to this place, not many months since, I know not how many Hottentots have lost their lives through being intoxicated. I have seen drinking to a great extent in England, but never as I have seen it in South Africa. Some time since, in order, if possible, to stem the torrent of iniquity consequent on drunkenness, I called the natives together several times, and, after repeated explanations, and setting the whole matter before them, some seventy signed the pledge of total abstinence. How far, with all the temptations to which they will be exposed, they will continue faithful to their engagement, it is difficult to say. I write within bounds when I say, that more than two-thirds of the deaths which occur here are caused by brandy. The Hottentot race is fast disappearing, and must, I think, eventually become extinct, over-mastered, and borne down by the fatality which has pursued them for years, of giving themselves up to habits of intemperance. And to those who have furnished them with strong drink, and placed temptation in their way, there attaches a responsibility which it is dreadful to think of.

Our chapel for Europeans has become too small. All the pews are let, and we have a number of applications for sittings which we cannot meet. We are devising means for enlarging the place of worship, or for building another. I can perceive we shall have great difficulties in accomplishing this; but it must be done, if at all possible, as it is a matter of regret that we are obliged to dismiss so many applications for pews. It has the two-fold effect of narrowing our sphere of labour, and of lessening our finances.

We have lately formed two additional classes, which, I trust, will be the means of doing much good. Once in the month also I preach a sermon expressly to the children and young persons. This is an extra service, and is usually well attended. Several of the parents attend, and I would fain hope that a good and lasting impression may be made on the minds of my youthful hearers.

The moral training of children has been but little attended to in this place. They have been suffered to grow up without sufficient attention being paid to their spiritual and eternal interests.

It is, seemingly, a matter for regret, that the towns of South Africa are so far apart. It renders itinerating a matter of considerable difficulty, especially in time of drought, when pasturage for horses is so very scanty. Burghersdorp, which I visit about once a month, is distant about ninety miles; Hopetown, about one hundred and ten miles. I have received repeated invitations to hold service at this place, and shall go as soon as the condition of my horse will admit of it. It is often very difficult to get horses equal to the travelling such long distances. There is a population of English, Dutch, and natives, without any resident Minister. It is a place of some importance, and will, I doubt not, well repay our labour. Saunah's Poort is about eighty-five miles distant from this. I have preached there several times, and have had large and attentive congregations. In various places in the houses of Dutch farmers, I have preached. They have manifested great attention; but peculiar difficulties stand in the way of their conversion. I trust, however, that the Great Head of the church will hear our prayers, and send us down a gracious influence from above.

In my next, which you will receive shortly after this, I shall inform you of the state of our Missions north of the Orange River.

Extract of a Letter from the Same, dated Colesberg, October 5th, 1858.

I WROTE to you not long since, more particularly in reference to this Circuit, and promised to write again to you concerning the affairs of our stations north of the Orange River. Some few months ago I undertook a journey, for the purpose, if possible, of affording the brethren any counsel or advice which my long residence in that land might enable me to offer, and in accordance, also, with an arrangement made with Mr. Impey, our highly-respected General Superintendent. This was rendered the more necessary, as it was likely that war would break out, and our stations be placed in circumstances of great peril. Indeed, before I left home, a report had reached Colesberg that Beersheba, a large and thriving station of the Paris Missionary Society, had been destroyed. This turned out to be true, and a most desolating war followed.

I crossed over the Orange River, and slept on the first night at the homestead of a Griqua. The next day I rode on to Philippolis, a station

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belonging to the London Missionary Society, and was hospitably received by the excellent Missionary (a son of the late Dr. Philip, of Cape-Town) and his wife, and reached, the same evening, another Griqua encampment. Here I remained the night. The next morning I held a religious service in the open air, and rode forward to Saunah's Poort. This is a newly-formed settlement, and, could we occupy it, would be the centre of a thriving and populous district. I have been several times here, and have preached to deeply-attentive congregations. I was very kindly received on this, as on other occasions, by Mr. and Mrs. Dixon, who feel a pleasure in receiving Missionaries who from time to time come to Saunah's Poort, either in travelling to their stations, or for the purpose of attending to the spiritual wants of the inhabitants of the village. Mr. Dixon is a merchant, a native of Ireland, whose lot Providence has cast in this place. Many a time have I observed in South Africa some individual on a business-speculation has gone to a town or village, perhaps, in the wilderness; he has, after a while, fixed his residence there. He has then, perhaps, invited some Missionary to visit the place and hold a religious service; and this has led to the building a chapel, and the regular preaching of the word of life. This has been the case, I believe, with Mr. Dixon, whose excellent wife is the daughter of the Rev. Mr. Hughes, a veteran in South African Mission-work. Providence thus opens our way: such persons become the pioneers of the Gospel, and business takes up its proper place as the handmaid of religion.

At Saunah's Poort the people have erected a handsome and substantial building, which serves the double purpose of preaching-room and public library. In this building I held service on the Sabbath. Returning from the morning service, we heard, to our consternation, that a number of natives had fallen on several homesteads, and had killed all the farmers and their families, carrying off property to a considerable amount. This afterwards turned out to be incorrect, as far as loss of life was concerned; but the farmers lost all, or nearly all, their sheep, cattle, horses, &c. One man, who in the morning was rich, having some two thousand sheep, cattle, horses, &c., found himself left in the evening with only one horse and one goat. Such is the uncertain character of earthly possessions, especially in the wildernesses of South Africa. In the evening I preached to a large and exceedingly attentive congregation assembled in the chapel. Never have I witnessed a deeper attention, and but seldom have I preached with more freedom, than on this evening.

On Monday I left, pursuing my way towards the Lesuto; and, some time after sunset, reached the *plaats*, a homestead of Gert Claete, a South African farmer. In the morning I recommenced my journey, and before mid-day found myself at Bethany, a Mission-station of the Berlin Missionary Society. Here I had the pleasure of meeting Mr. Wurus and the other brethren on the station. They have been labouring many years zealously among a tribe of Korannas, an unsteady and wandering people. There is, however, now a large number of *Batlupeen*, or Baralongs, on the station, with whom they have far better prospects of success. I remained here only a few hours, and rode on to the residence of a Mr. Holmes, where I was very kindly received, and remained the night. Going forward, the next day, it was painful to see the effects of war in deserted homesteads, and the alarm and insecurity so prevalent throughout the country. In the evening I reached an encampment of Boers. I found all in a state of great anxiety as to the result of the war. Here I was requested to hold service; to which, of course, I consented, and had a goodly gathering of Dutch African farmers and their families. The next morning, just as I was about to leave, the disastrous intelligence reached the camp that seventeen of their men had fallen in battle. One was the only and beloved son of a widow, who was now left without support.

I reached our station, Thaba 'Nchu, about mid-day. Here, as you are aware, there is a very large population; several thousands of Baralongs are gathered together, and living close to the Missionary. Mr. Ludorf has more to do than he or any other man can attend to efficiently. We ought, most undoubtedly, to have two Missionaries on this station; but as it is at present, we have only two Missionaries north of the Orange River. One station after another has been given up for want of Missionaries, or the means of supporting them. Only last year we had to leave Imparane vacant, although the Chief Malapo, with a large body of people, was so anxious for him to remain. One of the brethren, in writing to me, says, "It is a great pity that we should have deserted such

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a fine field for Missionary operations as Imparane. The population is increasing: several new villages have been formed in the neighbourhood, and the people are as desirous as ever to have a Missionary. Malapo said to me, 'Alas, my sons are growing up like *phulofolo*,'—wild beasts. Poor Leguto, at least that part west of the Caledon, seems doomed to be left to the tender mercies of Heathenism." In my next, which you will receive by the next steamer, I will give you an account of the continuance of my journey.

NATAL.

Extract of a Letter from the Rev. Frederick Mason, dated Pietermaritzburg, September 30th, 1858.

THROUGH God's blessing, I am permitted once more to address you from this distant land, and write to declare my continued adherence to Christ, and to the holy cause of Missions.

Since I last wrote, my health has not been so good as formerly. A warm climate and constant labour have produced their effects upon a constitution not very vigorous at the best. This is a climate which, though healthy on the whole, seems to require plenty of exercise, and frequent change of air. However, I am happy to say that I am now much better than I have been, and hope, by taking a little more care of myself, to be perfectly restored.

According to the arrangements of the last District-Meeting, I have twice visited D'Urban, to assist Mr. Gaskin in his labours there. The new chapel is a very neat and commodious building, and, though, of course, not filled at present, is well attended. I should think the largest congregation in the town assembles there from Sabbath to Sabbath to hear the word of God. One feature in the religious condition of D'Urban has always gratified me, and that is, the friendliness which generally prevails among different bodies of Christians, which, however, is no more than ought to be. The Congregationalists, in particular, have shown a most catholic spirit toward us, which has been reciprocated with equal heartiness. Their new Minister, the Rev. G. Y. Jeffreys, is being made a great blessing. We can rejoice in the success of any who preaches Christ. In a distant country like this, and in the presence of Heathen masses, strifes, and envyings, and jealousies among Christian churches cannot be otherwise than disastrous.

During my last D'Urban visit, I went to preach at Verulam, which I had not seen for nearly two years previous. The English congregation continues good; and the little chapel is filled with attentive hearers. There is also a Sunday-school, with which I was much pleased. But what interested me most of all, was, to see the large number of blacks assembled to hear the word on the Sunday afternoon, eagerly listening to the truth as it is in Jesus, and making the chapel ring again with their songs of praise. I may here observe that I greatly regretted seeing the chapel in such a ruinous condition; very little is left in the shape of door and windows, and the whole threatens to come down some day with a crash. There is no doubt that if a Missionary was stationed here, he would have opportunities of doing unspeakable good. There would be no lack of work; for there is a large native population, and little villages and hamlets of Europeans are springing up in all directions.

Perhaps I have been going a little beyond my province in presuming to speak of a Circuit in which I am not stationed; but, as I have been employed in labouring there for a short time, I thought it might not be amiss to express the views which I have stated above.

I must now say a few words respecting Pietermaritzburg. We are still going on about as usual; I am thankful to say, keeping head above water; but not advancing as we ought to be. What we need is an outpouring of the blessed Spirit, that the things which remain and are ready to die may be strengthened; that the word may be made quick and powerful; that our churches, composed of black and white, enjoying as they do, blessed be God, entire rest, may be edified, and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, may be multiplied exceedingly.

Our numbers during the year have been lessened by removals. We have also to lament the loss of one of the most useful and devoted men in the Society, who had not long been appointed Leader. Yet have we reason to rejoice; for he has left behind a good testimony; he has

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gone to his rest, but his works do follow him. Notwithstanding these drawbacks, I hope when the District returns are made out, we shall be little, if any, less in number than we were last year. But this can scarcely be called a satisfactory state of things; and I feel humbled and confounded before God, when I think of the little success that has attended my ministrations. If all we can do is just to keep up our numbers, how is the world to be converted?

The new chapel is steadily advancing. The roof is now being put on, and the building makes a fine appearance, having given general satisfaction. I heartily wish it was ready for opening; for the old chapel is almost stifling in the hot weather, and is far too small for our necessities. We must, however, be patient; though, from time to time, when I hear, as I sit in my study, the click of the chisel and the ring of the trowel, I am ready almost to reproach their tardiness.

Hitherto we have had reason to be thankful for the unanimity which has attended us in this enterprise. May it continue, till the topstone shall be laid! I believe we are now doing a work for which future generations of Methodists in this colony will have cause to bless God.

I was delighted to learn that the Missionary cause was so successful last year, and also that so large an increase had been vouchsafed to the home Circuits. Surely the winter is past, and the time of rejoicing has come!

WESTERN AFRICA.

SIERRA-LEONE.

Extract of a Letter from the Rev. Joseph May, Native Minister, dated Wellington, Sierra-Leone, November 18th, 1858.

Probably you will remember that I was employed for the Society, in the capacity of a Schoolmaster and Local Preacher, nearly twenty years ago, in this station. A great change has, indeed, taken place in the moral and spiritual condition of the people; but there still exists a great amount of evil. At the time above-mentioned, the condition of the people, in morals and religion, was very low: the inhabitants composed entirely of liberated Africans and discharged soldiers. The Society was in its infancy, having then begun only five or six years previous. The people were unenlightened, being nearly all illiterate, the members of Society were only but few, the chapel common, being built of wattles, and thatched roof. Now it is encouraging to see, though not as we could wish, the improved state of things, and particularly in religion. The people are now more civilized, their children educated both in the Church and Wesleyan schools, the Society larger, the chapel substantial, beautiful, and commodious, built of stone and covered with shingles, situated in the most prominent part of the town; the congregation regular, serious, and attentive; and many of my former scholars, I am happy to find, are intelligent and useful members of the Society. This Mission then extended only to Hastings, seven miles easterly from this station; but now Hastings has become a Circuit, the most extended in the whole District, embracing, in order, Wellington, Calaba-Town, Allen-Town, Hastings, Kosso-Town, Waterloo, Benguema, Samuel's-Town, Middle-Town, and Cole's-Town, each of which has a chapel or preaching-place. Wellington and Hastings contain the largest Societies, and the most interesting congregation, in the Circuit.

One of the existing evils is the wicked practice of a system of idolatry, known in the colony among the natives by the name of *bondoo*; which some years ago was introduced, but not openly, into the colony by the Sherbro people, from the neighbouring tribes. In the early part of this year, two of the chief women of the *bondoo*, from the main-land, came across the river, and established their idolatry and superstitions in the neighbourhood of Wellington and Hastings, and gave it out to be a system of purification, and a remedy against bodily disease. Deluded with this notion, some ungodly women of these two places gave up themselves to undergo the confinement of two or three months in the bush, after which, public exhibition is made of the scholars, who, with the exception of a bit of cloth, of two or three inches wide and one yard long, are in a perfect state of nudity, with numerous strings of plaited beads on the neck and waist, wrist, arms, and ankles,

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with one or two small bells attached to the beads on the ankles; the whole body been daubed with grease, palm-oil, &c. This exhibition is made in a long procession, with singing, drumming, and dancing in the streets, in order to attract not only the attention, but to seduce and compel such girls and young women that might come in their way. Against this Heathen custom I have publicly lifted up my voice, and called the attention of the Society to the heinousness of the sin of idolatry, and the baneful influence of this spreading evil, which engenders disobedience of the young females to their parents, and husbands, and to the law of Christ.

It is stated that after anyone is received into the premises of these strangers, they cannot be got out again by any person without the expiration of two or three months in their exercise of singing and dancing. Moreover, to terrify the people, no one, they say, can be taken out without sustaining injuries. Several applications have been made to me, and I have rescued the parties, and restored them to their relatives. The following case of one is painfully interesting:—David Spinn, a young man of intelligence, one of the principal Teachers of our Sabbath-school here, came to the Mission-house a short time ago on Sunday afternoon, with two or three of his companions, greatly perplexed in mind, and could hardly contain himself. He burst out at once by saying, "Sir, I come to you, I come to you, what shall I do? My wife troubles me exceedingly. I have been looking out for her since after the public service this morning; but I could not find her. I thought she had gone to the chapel or to her mother's: but I have just learned, to my grief and astonishment, that she had left in the house my own suckling child, and gone for three months' confinement at *bondoo*. O, Sir, what shall I do? Such act I have never before witnessed, nor expect from one who is my wife, and never will be my wife again if not return to-day. O do, Sir, for the sake of my poor little baby; do, O do, Sir, assist me. Do get my wife back for me. Serving me thus, I would not trouble you to get her back if not for my poor baby's sake." After hearing this pitiful case, my bowels yearned for the child. I wrote at once, first for the constable, who, not being at home, then to the *bondoo* woman herself, requested to send the man's wife without delay, or stand responsible for the life of the suckling child. Having received my note, the woman was immediately brought to me, whom I reprimanded for her brutal act, and let her go with her husband, advising him to be kind and gentle to her.

This young man has since begun to seek the Lord, and about four or five weeks since has found peace with God through Jesus Christ.

Personal application being frequently made to me, and having no authority to compel the people to leave the place with their idolatry and superstition, I now resort to the best and surest way by making it in general a matter of prayer in private and public. Some time after, the house of the chief *bondoo* woman was consumed by fire; and, shortly after, the woman died also. The other woman continued with earnestness to make public exhibition of her pupils, and seduced her own sex, especially the young women of the towns. About three months ago, according to arrangement, I took with me several of our Leaders and members of our Society to the Agent, —the principal abettor of the *bondoo* people,—in whose house we had a solemn prayer-meeting and exhortation for an hour, and left him and his wife deeply convinced of their sins, and resolved to cease to do evil and learn to do well. In two or three weeks after, the man came to the Mission-house, and said he is greatly troubled in mind since we have been to his place. He wished me to give him a Bible, which he received with gratitude; and has since regularly attended the house of God and the Sabbath-school. For this we bless the Lord.

Extract of a Letter from the Rev. James Hero, Assistant Native Minister, dated York, Sierra-Leone, October 12th, 1858.

It affords me sincere pleasure to have another opportunity of addressing you a few hasty lines. As I am fully aware that you are so deeply interested in the prosperity of the work of God in every part of the Mission-field, I judge it essentially necessary to give you a brief information, respecting the progress of the work of our Divine Redeemer in this station.

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It is with heartfelt gratitude to Almighty God, that I am enabled to say, that our conquering Lord has prospered his sacred word, and made it to prevail beyond our sanguine expectation. Blessed be God for the outpouring of his Holy Spirit. There are many cheering prospects before us to heighten our joys. Sinners are being converted, backsliders restored, believers sanctified to the praise and glory of God. In reviewing the blessings vouchsafed on the labours of our hands, we cannot but thank God and take courage.

I herewith inclose you an abstract from my journal.

Sunday, August 22d.—This morning, about half-past six, I was engaged in Brunswick chapel in giving tickets to three classes, containing seventy-eight members. At ten A.M. I preached and baptised three children. After the close of the service, I gave tickets to three classes more, and preached at half-past six o'clock in the evening to a large and attentive congregation.

Monday, 23d.—I held a penitent prayer-meeting at half-past six in the evening. We enjoyed a blessed season.

Tuesday, 24th.—I examined the week-day school.

Thursday, 26th.—I married a couple at Goderich, and likewise examined the week-day school. The children are making rapid improvement, to the credit of the master.

Friday, 27th.—I held a Local-Preachers' Meeting in the Mission-house at York. We have some intelligent members in Society who were recommended to come on the Preachers' Plan as Exhorters.

Sunday, 29th.—I sailed to Kent in the Mission-boat. I got there at half-past ten A.M., and conducted the morning service. The congregation was very small. In the evening of the same day I preached to an overflowing congregation, and also baptized an infant, and administered the sacrament of the Lord's Supper to our communicants. During the service, the people were very deeply affected. We have suffered during the past quarter the loss of two pious members in our Society here.

Sunday, September 5th.—As I had not finished in giving tickets to the whole of the members of our Society during the previous week, I therefore commenced at half-past six this morning. I gave tickets to three classes, and preached at half-past ten in Brunswick chapel; at twelve o'clock I was engaged in giving tickets to four classes. I attended the Sabbath-school at two o'clock, preached at four o'clock in Bethesda chapel, and at six o'clock in the evening I preached at Brunswick chapel. This has been a laborious but a profitable day.

Monday, 6th.—Although suffering from cold, which has given me a hoarseness, yet I was obliged to visit some of our sick members. From the 7th to the 15th instant I was confined in bed.

Sunday, 19th.—I felt much better, and attended Divine worship. After the reading of the morning prayers, I admitted three children to the visible church of Christ by baptism.

Monday, 20th.—I visited the York week-day school, and found the children in good order; and the masters and mistress are doing their best for the improvement of the children.

Thursday, 30th.—I visited Mr. and Mrs. May at Wellington, and met with kind and hearty reception.

Sunday, October 3d.—Mr. May, not being well, requested me to conduct the services of the day. The morning service commenced at half-past ten. After the reading of the morning prayers, Mr. May baptized three children, and I preached from Nahum i. 7. The congregation was large and respectable. At two o'clock I held a lovefeast at Calaba-Town. The chapel was densely crowded. I cannot describe the joy I felt when listening to their Christian experience. It is a great blessing when Christians are of one heart and mind. The presence of the Lord was evidently felt in our midst. At the close of the service, we sang one of our beautiful hymns from page 467:—

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know,
When round his throne we meet!"

In the evening I preached from Phil. iii. 20, to a very large congregation, who heard the word of God with much attention and feeling.

Wednesday, 6th.—I came to Goderich about four o'clock P.M. I preached at half-past six, and baptized one adult and three children.

Thursday, 7th.—I visited Hamilton and Sussex schools; the children in both schools are very promising. I cannot forget to express my inability for this sacred and important duty in which I am called to engage. May the Lord give me grace to labour on at his command, and offer all my works to him!

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CENTRAL AMERICA.

HONDURAS.

Extract of a Letter from the Rev. Edward D. Webb, dated Belize, July 17th, 1858.

I AM very thankful to inform you of the continued prosperity of our work in this Circuit. During the last half year there has been no extraordinary revival or religious movement among us. But we have been encouraged by observing a steady advance in every department of our work. Our chapel is generally crowded on the Sabbath. So that the need of more chapel accommodation is much felt. The gracious Spirit of God has vouchsafed to his servant much liberty and joy in proclaiming the Gospel of Christ, and has accompanied the truth with awakening and saving power. Many have been brought to feel a concern for their souls, and have joined our Society, some of whom, we have reason to hope, have been converted to God. After supplying all deficiencies, the schedule for the June quarter shows a net increase of 20 members, with 53 on trial.

Our boys' school, under the care of Mr. Sanders, is increasing in number almost every week, and the progress of the scholars is very satisfactory. The girls' school is not in so prosperous a state, in consequence of the removal of the Assistant Teacher for immorality, and the failing strength of Mr. Lewis, who for many years has been employed as Head Teacher. The number of scholars and Teachers in our Sabbath-school is also increasing. During the past quarter four of the elder boys, and five of the girls, have been admitted as members of our Society; a pleasing and encouraging proof of the value of Sabbath-school instruction.

By these and other proofs of the Divine blessing on our labours, we are greatly encouraged. We know and feel that the work in which we are engaged is the work of God, and that our labour is not in vain in the Lord. Methodism is extending its influence and blessing in Honduras.

You will be glad to hear that the small-pox, which has for a long time prevailed in Belize, has now almost entirely disappeared; and the health of the town at present is good.

Mrs. Webb and myself, by God's blessing, are quite well.

SOUTH AMERICA.

DEMERARA.

Extract of a Letter from the Rev. Edward Spratt, dated Goed Fortuin, November 23d, 1858.

THE reason I have not written you more frequently is simply because, whilst residing in George-Town, my Superintendent wrote you at such length, in consequence of the important affairs of this Circuit, that all information I could communicate respecting the good cause would have been superfluous. Providence has, however, removed me to this station, and perhaps I may now be able to give you a little additional information respecting the good work of the Lord around me.

Goed Fortuin is a populous village situated on the west bank of the river Demerara, and is one of the most important on this side, in consequence of its large population. We have at present thirty-five members in Society, with ten on trial. The preaching-place is far too small, especially at the Sunday-evening services; the language of the people is indeed, "Give us room, that we may dwell." We have four prayer-meetings during the week at five A.M., one on Wednesday, at seven P.M., in addition to preaching every Tuesday evening. A few discouragements present themselves; but we have no time to look at difficulties, but in the name of the Lord to discharge our duties, and leave the result to God.

Every Monday night I preach at Nismes, a village about two miles from Goed Fortuin, higher up the river. We have in that place a Society of about eighty-five members, with nine on trial. I am happy to inform you the finances are on the increase, and that the people are "growing in grace, and in the knowledge of the Lord Jesus Christ."

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A few weeks back I baptized in Nismes chapel four Coolies, natives of Madras, an adult female, and three youths. Their respective names were, Chinnamah, Venketsamy, Moonosamy, and Magoolooloo. The service was one of deep interest; the conversation I had with them through an interpreter was most satisfactory. Two of the youths are at present in our day-school in the village, and are going on very nicely. These have been induced to come to school by a very respectable young man, a native of Madras, who is at present meeting in class with us, and is one of our most consistent members.

At a tea-meeting held in Nismes chapel on the 26th of August, we had about one hundred people present, and amongst that number representatives of the four continents: myself from Europe, many sons of Ham from Africa, about five Coolies from India, and a few of the descendants of the "Buck Indians," "lords of the soil," of South America. We indeed came from the east, west, north, and south, and together "sat down in our Father's house."

On Thursday evenings at half-past five, I preach in the open air at a large village called Toevflugt. The greater portion of the inhabitants are Africans, and, up to a few months back, had been to a great extent neglected. It is very pleasing to see them come in groups, bringing with them their children, as soon as they see "de Minister," and sit with breathless attention whilst the word is spoken. When I first began to preach to them, they were in the habit of holding a weekly dance; but, since the first service, that foolish practice has been given up. A few, who were living in a state of concubinage, have got married, and have joined the church. I am endeavouring to procure a room in which I could conduct service, as in the rainy season I shall have to give up out-door services.

At seven P.M. I preach at another village called La Ratraite, in a large room belonging to one of our Leaders in connexion with the Nismes Society.

In reference to all the places on this side of the river, which are regularly visited, we have great cause for gratitude to the "Lord of the harvest," for his prospering smile.

Since the month of July, we have been enabled to raise, by special effort, the sum of £15 for the benefit of the Mission in this locality.

The proprietors of an estate about six miles from Goed Fortuin, up the river, have kindly given to the Wesleyan Missionary Society a plot of land containing about five hundred rods. We expect to receive the conveyance for the land in a few days. All being well, I shall commence a weekly service there in a short time, and take steps towards opening a day-school, and also forming a Society.

On the 15th of October, I visited a village called Soesdyke. It is situated up the river about thirty miles, on the east bank. A Wesleyan Missionary had never been known to visit the place before. The circumstances which led to this trip were as follows:—Some few years ago a pious female, in connexion with Trinity Society in George-Town, went to reside there, in consequence of sickness in her family, thinking that a change up the river might be beneficial. When she arrived, she found the hearts of the people "fully set on them to do evil;" nearly all were living in a state of shameful concubinage, drunkenness, and Sabbath-breaking. Like Lot in Sodom, her "righteous soul was vexed with their filthy conversation;" and, fearing the overwhelming storm of Divine vengeance should overtake them, she began to point the people to "that Man who is an hiding-place from the storm, and a covert from the tempest." "Her chaste conversation, coupled with fear," had a most powerful effect upon the minds of those around her; and God blessed her efforts to do good. She was instrumental in bringing about twelve persons to Christ. It was at her request I visited the place. After being about five hours exposed to the influence of a tropical sun, and cramped up in a small boat, I arrived safe at my destination. I had scarcely been landed half-an-hour, when a messenger came to inform me, that the people had assembled for service. I went with him, and to my great surprise found a congregation of about sixty, all in their holiday habiliments, anxiously waiting to listen to the truth. "As I began to speak, the Holy Ghost fell upon us," and glorious was the influence from on high. Having "seen the grace of God, I was glad," and "exhorted them that with purpose of heart they should cleave unto the Lord." Five couples, who had a long time been living in a state of concubinage, gave in their names to be published for marriage. I preached to them four times, commended them to God, and departed.

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On the 11th of November, I again visited the village; married the five couples, each person, with the exception of two, giving in their names as candidates for church-membership; baptized five children; conducted a tea-meeting; preached twice; formed a Society, which now numbers fourteen, with ten on trial; and obtained, almost unsolicited, the following promises toward the erection of a new chapel:—In cash, upwards of 104 dollars, and 13,800 shingles. The greater portion of the people are wood-cutters and shingle-makers, and prefer giving their contributions in shingles, which they can readily sell at 500 dollars per thousand. The land and wood were also given. The land will be conveyed to the Wesleyan Missionary Society free of cost. I expect the friends will not rest satisfied until they have a comfortable chapel in their village, and regularly visited by us.

There are other large villages in the immediate vicinity of Soesdyke, and, if they were properly worked, a station for a Minister might soon be obtained; and there, "by the river side, where prayer is wont to be made," many an evil spirit might be cast out, Lydia's heart opened, and alarmed sinners exhorted to believe in the Lord Jesus Christ, that they might be saved.

"The harvest truly is plenteous, but the labourers are few," exceedingly few. We trust, therefore, that our friends at home will still continue "to honour the Lord with their substance, and the first-fruits of all their increase," in such a manner as will enable many more labourers, such as have "a mind to work," to enter into those already whitened fields; and that they will continue to pray that the harvest may be gathered with rejoicing into the garner of our God.

At present I am in good health, very happy in my glorious toil, and rejoicing in the prospect of that time when those who sow, and those who reap, shall triumph together in the kingdom above.

BRITISH AMERICA.

NEWFOUNDLAND.

Extract of a Letter from the Rev. Henry Daniel, Chairman of the Newfoundland District, dated St. John's, October 26th, 1858.

It affords me much pleasure to be informed by Mr. Peach, that the Committee have granted this District £200 additional, for new ground. We thank the Committee for this expression of their kind consideration of our wants. We are trying to help ourselves, and we think we are succeeding tolerably well; but this colony will be dependent, to a considerable extent, upon the grant of the Committee for many years to come. We are endeavouring to get the people to erect suitable residences for their Ministers, and furnish them. In this respect there has been a sad deficiency in this District. I am happy to say, at St. John's, Carbonear, Grand-Bank, Bonavista, and Brigus, an altered state of things is beginning to appear.

At our Financial District-Meeting, lately held at Harbour-Grace, it was resolved that Mr. Peach be recommended to the Conference to proceed next spring to Labrador, to remain on that coast till the autumn, with a view to the establishment of a Mission there. Mr. Peach has consented to undertake this work, if Providence permit. His Circuit must be provided for in the mean time. An additional young man must be obtained between this and next May. I anticipate, before this reaches you, the President will present this case before you, and urge that a young man be sent from England to this District early next year. The probability is, that two additional men will also be needed for our work in this colony at the next Conference.

In August last an opportunity presented itself of visiting the northern part of this island. One of the Judges of the Supreme Court has annually to travel the Northern Circuit, which consumes about two months of the year before he returns to his home. A vessel is engaged by the Government, and comfortably fitted up for the purpose, as the Judge, the officers of the court, and the Lawyers have to live on board most of the time of their absence. A free passage being kindly offered to me, I decided to accept it. The Judge very obligingly invited me to the conjoint use of his apartment during the passage. On Saturday, August 21st, we left St. John's, and reached Twillingate on Monday, 23d, in the evening. I found all on board exceedingly agreeable. The Sheriff vacated his own sleeping-berth for my accommodation. The Judge and

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the gentlemen of the bar made my sojourn with them as pleasant as it was possible for them to do.

On Sabbath morning we were becalmed off Trinity-Bay. I was invited to conduct service, with which I felt great pleasure in complying. All hands were invited to the Judge's apartment. The Captain, the crew, and all on board were present. A more attentive assembly could not be desired. The whole service, which lasted about an hour and a half, was observed in the most serious and devout manner; which leads me to hope that the word was not proclaimed in vain, that the seed sown may spring up, and bear fruit to the Divine glory.

We arrived at our destination in little less than two days, for which we felt thankful to our heavenly Father. On landing, I found Mr. Prestwood, our Minister stationed at Green-Bay, in good health; but Mrs. Prestwood, I regret to say, was very ill, and although now much better, yet her state of health is not such as to free our brother from anxiety respecting her full recovery. It was intended that Mr. Prestwood should accompany me along the coast in Green-Bay, as his acquaintance with the harbours and people would facilitate my progress; but I could not think of his leaving home under such peculiar circumstances of domestic affliction.

On Wednesday evening I preached at Twillingate, to a very attentive, devout congregation. Judging from appearances, we have here an earnest, noble-hearted people. Their hearty singing, and loud responses, reminded me of some of our English congregations at home. They have a new chapel in building; and it is much needed: they expect to have it completed in the course of next year.

The next morning, after visiting several families, praying with them, and distributing tracts, with a crew of our brave, active boatmen, we set sail for Black-Island, thence to Exploits, and reached it about nine o'clock in the evening. This is a pretty little place, and the great number of small islands almost encircling it give it a most picturesque, enchanting appearance. There is a population on this island of 474, of whom, according to the late census-returns, 268 are Wesleyans. We have a moderate-sized chapel, and a lively, thriving Society. Our Minister at Twillingate visits this place twice or thrice in the year. One of the Leaders reads a sermon every Sunday, and they conduct prayer-meetings among themselves. They are extremely anxious for the regular services and pastoral oversight of a Minister. I spent the Sabbath with this people. It was exceedingly pleasing to observe the attention and deep feeling evinced under the word. At the close of the evening service a prayer-meeting was held; and seldom has it been my privilege to listen to prayers more intelligent, fervent, and powerful than we had at this prayer-meeting.

On Monday, having got a boat equipped, three noble fellows agreed to take me to Little-Bay Islands, about thirty miles distant from Exploits. The morning was wet, and the wind unfavourable. I was anxious to proceed, if possible; and as those whom I regarded to be pretty good judges of wind and weather were of opinion the wind would veer round more favourably, we started. The wind shifted a little more in our favour; but a thick rain and a heavy sea made it a very disagreeable day. We made for a harbour called New-Bay, which we reached about seven P.M. After the trying exercises of the day, cold and wet, and almost exhausted, I did not feel very competent for public service; but here we were, amongst a few people who very seldom see the face of a Christian Minister. Preach I must. Notice was given, the few scattered families collected. It was nearly nine o'clock before service commenced, and not far from eleven when we separated. It was really affecting to hear these people talk of the ministerial and educational privations to which they are subject.

The next morning, refreshed by a night's rest and a wholesome breakfast, we again manned our boat for Triton-Harbour, which we reached about noon, with heavy rain and a contrary wind. A few families are skirted around this harbour. Ministerial visits are extremely rare. They have no school for the education of their children. Here we preached, administered the ordinance of baptism, and distributed tracts; but it was distressing to find how few could read. In presenting a tract to a mother, her reply was, "I cannot read, Sir;" to the father, "I cannot read, Sir;" to the children, "We cannot read, Sir;" and these were not solitary cases, but numerous in those small out-harbours. The people were exceedingly hospitable, and showed us every kindness.

The next morning we proceeded, with a favourable breeze, to Little-Bay Islands, which we reached about noon. The people gave us a kind welcome, and did all in their power to make our visit agreeable to ourselves. According to the census-returns, the population of this

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Island is 128, of whom 112 are returned as Wesleyans, and 16 as Episcopalians. So that this island may be called Wesleyan ground. They have, in a central part of the island, a rude erection of round sticks, covered with bark-rinds, which they call a chapel, in which they worship every Lord's day. I preached twice in this chapel during my stay; and if ever I felt freedom and power in preaching the word, it was in this humble erection. At seven in the morning the people were to be seen wending their way to the house of prayer: everything gave way to the worship of God during our stay. We selected a site for a new chapel, and a Minister's residence, when required. A subscription-paper was opened for the support of a Wesleyan Minister when sent. And I was highly gratified at the noble spirit manifested by these people. The subscriptions ranged from £5 to £20. One man, who put down £5, said, "If that will not do, Sir, I will make mine £7." Another, who put down £3, said, "If that will not do, I will make mine £5." These people are an example to old Circuits in this District. I expect, when I see the list completed, that it will not be far from £60.

At Exploits, where a list was prepared in the same way, more than £60 have been subscribed for the same purpose.

Two additional Ministers should be sent to Green-Bay next year; and a finer field for Missionary labour this colony does not present. With what the people will raise, the Committee have promised, and a few donations from our people elsewhere, they will be supported without impairing any other part of the work in the District.

RECENT INTELLIGENCE.

British Columbia.—From the last advices we learn, that the four brethren appointed to commence this Mission had left Canada for New-York, and were expected to depart in a steam-ship for San Francisco on the 5th of January. A Valedictory Service, at which the President of the Conference presided, was held at Toronto on the 16th of December, and was attended by the four Missionaries, and by the Rev. Enoch Wood, General Superintendent of Missions, the Rev. John Douse, the Rev. Dr. Green, and other brethren. The next morning a public breakfast was held in the St. Lawrence Hall, which was attended by the Rev. Richard Jones, the Rev. Dr. Egerton Ryerson, by more than one Member of the Provincial Parliament, by the Mayor of the city, and by several Clergy of the Episcopal, Presbyterian, Congregational, and Baptist churches. The proceedings were of a most gratifying character, and showed that a deep interest had been created among our Canadian brethren on behalf of this new and highly-important undertaking. The Rev. Dr. Evans, on departing, was escorted to the railway-station by a large number of friends, comprising the principal official members of both the Toronto Circuits, who had assembled at the Adelaide-street church for that purpose; and the party was accompanied to New-York by the Rev. Enoch Wood, who assisted them in making all needful arrangements. Their departure has been formally communicated to the newly-appointed Governor of British Columbia, Colonel Moody, R.E., who has more than once kindly expressed his hearty interest in their welfare and success. And now we ask our readers once more to commend them to the care and blessing of Almighty God.

Fiji.—The Rev. Samuel Waterhouse announces the safe return to Fiji of Solomon Ramasi, from his visit to the Colonies, and his appointment to labour among his countrymen at Ovea.

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DEPARTURES.

THE Rev. J. Hulbert embarked at Liverpool, on December 24th, in the "Ethiope," for Sierra-Leone; and by the same vessel the Rev. J. H. Peet embarked for the Gambia, and the Rev. W. H. Millward for Cape-Coast.

ARRIVALS, &c.

THE Rev. W. Barber and family arrived safely at Cape-Town on November 1st.

The Rev. Jonathan Edmondson and family, and the Rev. Samuel Smyth and family, arrived at Jamaica, on December 6th.

The Rev. Messrs. Hurd and Nicholson arrived in safety at Barbadoes, on the 6th of December.

The Rev. James Tidyman arrived at Demerara on December 8th.

The Rev. J. Bridgart, and Mrs. Bridgart, together with the Rev. J. Wray and family, arrived safely at Sierra-Leone, on the 11th of December.

Intelligence has been received from the Rev. Matthew T. Male, and the Mission-party for India, on board the ship "Seringapatam," dated lat. 5° N., long. 23° W., November 17th. All well.

DEATH.

WE announce with deep regret that the Rev. Edward J. Hardey died of cholera, on November 26th, at Sivasamudrum, on the banks of the river Cauvery. Mr. Hardey was engaged in the work of Bible distribution, and accompanying the Chairman of the District in a tour undertaken for that purpose, when he was seized with fatal sickness, and in a few hours rested from his labours. Thus has another active and vigorous labourer in the service of the Society been smitten down in the prime of his days, and a position of the very first importance vacated. Mr. Hardey's youth, his uncommon strength, high spirits, and great activity, joined to fervent zeal in his work, gave every reason to hope that the Mission-cause might derive from him the benefit of many years of the most efficient labour. He felt a lively interest in the movement of the British and Foreign Bible Society, for extending the circulation of the Scriptures in India; and had entered upon the work in such a spirit, that his companion, Mr. Hodson, said, "It seemed as if the Lord had re-commissioned him." But, just at this crisis, he was cut down in one short day's illness, and buried, far from any Christian graves, among the Heathen; even they, in committing him to his last rest, said, "A good man should be laid in good ground." But a converted Brahmin kneeled by the Missionary's grave, and offered up a funeral prayer to the God of life, and the author of resurrection from the dead. Surely, in view of these repeated bereavements, the friends of the Society will not fail to intreat "the Lord of the harvest," that he would send forth the "labourers," so urgently needed in every part of the harvest-field.

THE amount of contributions and remittances announced on the Cover of the Notices this month is £7,016. 6*s*. 9*d*.

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Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
New North Road.....	13	0	0
St. Alban's ...	20	0	0
Guildford and Alton	23	0	0
Harrow.....	16	6	6
Leigh	14	4	0
Stoke-Newington	75	1	3
Greenwich ...	16	15	11
Brixton-Hill .	97	1	8
Jewin-Street .	8	8	2
Peckham	10	0	0
King's-Cross..	15	0	0
Croydon	11	5	6
Manningtree..	20	10	0
Sevenoaks ...	15	0	0
Edmonton ...	10	0	0
Great Queen-Street	15	0	0
Ditto, Ladies.	21	0	0
Southwark ...	9	0	0
St. John's Wood	16	12	2
Islington	75	0	0
Hammersmith	27	0	0
Highbury.....	8	12	11
Westminster .	12	1	0
Southville.....	22	9	6
	572	8	8

OXFORD DISTRICT.

Wantage	25	0	0

NORTH WALES DISTRICT.

Dolgelly	39	11	0

LIVERPOOL DISTRICT.

Ormskirk.....	35	0	0
Birkenhead ...	29	15	8
Lancaster.....	30	0	0
St. Helen's and Prescot.....	31	16	3
Preston, Juvenile Branch.	30	0	0
Runcorn	21	0	0
Blackpool and Garstang ...	60	0	0
Mold and Buckley ...	9	0	0
	246	11	11

YORK DISTRICT.

	£.	s.	d.
York 130	0	0	
Scarborough...200	0	0	
Malton 40	0	0	
Pickering..... 30	0	0	
Ripon 73	0	1	
Tadcaster..... 52	8	3	
Thirsk 71	0	0	
Selby 53	9	0	
	649	17	4

NOTTINGHAM AND DERBY DISTRICT.

Nottingham, North	14	14	7
Newark	70	0	0
Melton-Mowbray	25	0	0
Oakham	30	0	0
Loughborough	13	0	0
Mansfield.....	41	2	3
Peterborough.	37	0	0
Cromford	10	0	0
Ashby-de la-Zouch	20	0	0
Derby, Juvenile Branch.	24	0	0
	284	16	10

DEVONPORT DISTRICT.

Holsworthy ...	60	0	0
Plymouth.....	12	6	3
Liskeard 103	0	0	
Tavistock.....	30	0	0
Launceston ...	20	0	0
	225	6	3

LINCOLN DISTRICT.

Boston..... 150	0	0	
Wainfleet..... 45	0	0	
Spalding 10	0	0	
Lincoln..... 101	0	0	
Horncastle ... 25	0	0	
Market-Raisen 80	0	0	
Spilsby..... 60	0	0	
Louth 40	0	0	
	511	0	0

CARLISLE DISTRICT.

Penrith.....	40	0	0

CORNWALL DISTRICT.

	£.	s.	d.
Truro	47	10	0
Gwennap	41	0	0
Camborne.....	26	0	0
St. Columb ...	21	9	6
Falmouth.....	65	0	0
St. Ives.....	40	0	0
St. Agnes.....	32	15	0
	273	14	6

BEDFORD AND NORTHAMPTON DISTRICT.

Kettering	12	0	0
St. Ives and Huntingdon	20	0	0
Dunstable.....	60	0	0
Biggleswade..	70	0	0
Luton	86	10	0
Bedford	20	0	0
Towcester ...	16	0	0
Wellingborough ...	23	0	0
	307	10	0

SHEFFIELD DISTRICT.

Retford.....	84	0	0
Sheffield, East	78	7	2
Doncaster.....	80	0	0
Sheffield, West	84	12	0
Wash	30	0	0
Bakewell	15	0	0
Worksop	20	0	0
	391	19	2

LEEDS DISTRICT.

First Leeds....	89	12	4
Second Leeds.	70	17	8
Third Leeds .	51	7	5
Wakefield	60	0	0
Knaresborough	24	0	0
Pontefract ...	60	0	0
Otley	35	0	0
Bramley	20	0	0
Birstal	50	0	0
Breakfast-Meeting ...	15	8	0
	466	6	1

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BRISTOL DISTRICT.

	£.	s.	d.
Bristol, South.	33	9	9
Weston-super-Mare	24	0	0
Downend	14	0	0
Dursley	10	0	0
Stroud	21	0	0
Kingswood	28	0	0
Bridgend	25	0	0
Newport	20	0	0
Tewkesbury	30	0	0
Cheltenham	50	0	0
	255	9	9

MACCLESFIELD DISTRICT.

Macclesfield	166	6	6
Leek	101	19	0
Uttoxeter	24	19	11
Cheadle	20	0	0
Newcastle	18	0	0
	331	5	5

SHETLAND ISLES DISTRICT.

District	30	0	0

EXETER DISTRICT.

Bridgewater	25	0	0
Bridport	28	19	2
Sidmouth	15	15	0
South Petherton	10	0	0
Okehampton	13	0	0
South Molton	18	0	0
	110	14	2

WHITBY AND DARLINGTON DISTRICT.

Whitby	63	5	6
Danby	15	0	0
Middleham	12	9	5
Barnard-Castle	26	0	0
Bedale	22	0	0
	138	14	11

PORTSMOUTH DISTRICT.

Newport	50	0	0
Wimborne	23	10	0
Christchurch	22	10	0
Gosport	18	0	0
	114	0	0

BATH DISTRICT.

	£.	s.	d.
Bath	40	0	0
Dorchester	20	0	0
Glastonbury	25	0	0
Midsomer-Norton	60	0	0
Shepton-Mallet	31	0	0
Castle-Carey	20	0	0
Shaftesbury	30	0	0
Sherborne	20	0	0
Warminster	10	0	0
	256	0	0

FIRST SOUTH WALES DISTRICT.

Brecon	7	6	8
Pembroke	7	6	8
Brynmawr	10	0	0
Haverford-West	30	0	0
	54	13	4

MANCHESTER AND BOLTON DISTRICT.

Bolton, South.	89	8	3

HULL DISTRICT.

Hull, West	63	18	10
Gainsborough.	55	0	0
Grimsby	100	0	0
Bridlington	50	0	0
Snaith	15	0	0
Driffield	30	0	0
Patrington	28	10	6
	342	9	4

HALIFAX AND BRADFORD DISTRICT.

Bradford, West	257	14	3
Shipley	71	16	0
Holmfirth	45	0	0
	374	10	3

NORWICH AND LYNN DISTRICT.

Mildenhall	17	0	0
Ely	22	5	6
Swaffham	15	0	0
Walsingham	28	11	0
Downham	23	2	6
	105	19	0

NEWCASTLE DISTRICT.

	£.	s.	d.
Durham	60	0	0
Shotley-Bridge	52	16	0
Gateshead	20	0	0
South Shields	18	1	6
Berwick	13	10	11
Houghton-le-Spring	30	0	0
	194	8	5

BIRMINGHAM AND SHREWSBURY DISTRICT.

Wolverhampton	45	5	0
Leamington	30	0	0
Evesham	20	0	0
Kington	40	0	0
Coventry	20	0	0
Ludlow	23	9	0
	178	14	0

KENT DISTRICT.

Rye	25	0	0
Sandhurst	25	12	6
Sittingbourne	10	0	0
Faversham	20	0	0
	80	12	6

EDINBURGH DISTRICT.

Edinburgh	32	10	0

CHANNEL ISLANDS DISTRICT.

Guernsey (French)	41	0	0
Jersey (English)	16	6	10
Alderney (English)	6	2	8
	65	9	6

The following Remittances were omitted last month for want of space.

CARLISLE DISTRICT.

Appleby	40	0	0
Kendal	30	0	0
	70	0	0

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EXETER DISTRICT.

	£.	s.	d.
Exeter	20	0	0
Dunster	20	0	0
Sidmouth	7	16	0
So. Petherton.	5	0	0
Barnstaple	50	0	0
Bideford	50	0	0
Tiverton	25	10	6
	178	6	6

PORTSMOUTH DISTRICT.

	£.	s.	d.
Salisbury	35	10	0
Wimborne	20	0	0
Andover	10	0	0
Southampton.	30	0	0
	95	10	0

CHANNEL ISLANDS DISTRICT.

	£.	s.	d.
Guernsey, English	13	5	0

LINCOLN DISTR

	£.	s.	d.
Alford	44	0	0
Louth	60	0	0
Spilsby	35	0	0
Wainfleet	27	0	0
Horncastle	35	0	0
Lincoln	63	0	0
	264	0	0

BEDFORD AND NORTHAMPTON DISTRICT.

	£.	s.	d.
Northampton.	40	0	0
Luton	70	0	0
Oundle	7	0	0
Daventry	7	0	0
Dunstable	48	1	0
St. Neot's	20	0	0
Higham-Ferrers	32	0	0
Aylesbury	28	0	0
	252	1	0

NOTTINGHAM AND DERBY DISTRICT.

	£.	s.	d.
Derby	54	10	0
Cromford	8	10	0
Oakham	10	0	0
Melton-Mowbray	20	0	0
Bingham	30	0	0
Loughborough	22	0	0
Grantham	40	0	0
Castle-Donington	25	0	0
	210	0	0

BRISTOL DISTRICT.

	£.	s.	d.
Cardiff	30	0	0
Chepstow	10	0	0
Downend	24	0	0
Bridgend	20	0	0
Abergavenny.	14	6	6
	98	6	6

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month: the following sums have been received by the General Treasurers, since our last announcement, some of which are included in the Remittances acknowledged from the Districts.

Moneys received at the Mission-House.	£.	s.	d.
James Heald, Esq., for the purchase of Implements for Heald-Town Industrial School, South Africa, by the Rev. W. Shaw	50	0	0
Legacy of Mrs. Sarah Roper, *Bridgham, Norfolk*, Mr. C. Cockill, Executor, less duty	45	0	0
A Friend, *Leeds*	30	0	0
John Bruce, Esq., of *Symbister* 5 0 0			
Mrs. Bruce, *Ditto* 5 0 0			
Junior Members of the *Symbister* Family 12 0 0			
	22	0	0
Mr. Ensor, *Ashby-de-la-Zouch Circuit*, Donation of 6*d.* per order in his business during the year, (£5 for the China Mission,) by the Rev. J. Bonser, B.A	20	0	0
G. D., Subscription for 1859	15	0	0
Rev. W. M. Bunting and Family	12	12	0
Donation from James Falshaw, Esq., by the Rev. J. Burton, *Edinburgh*	10	10	0
Mrs. Kay, of *Montreal*, by the Rev. W. B. Stephenson, *Todmorden*	10	0	0
Mrs. and the Misses Wood, for 1859	10	0	0
Frederick Tuckett, Esq. (Donation)	10	0	0
Thank-Offering from an Old Friend of Missions, by M. Keeling	5	0	0
"Of Thine own have we given Thee," for India, by the Rev. H. Badger, *Holmfirth*	5	0	0
Special for India	5	0	0
Special for Fiji, in answer to Mr. Waterhouse's Appeal	5	0	0
Peter Carthew, Esq., *Kensington*, for India	5	0	0
A Thank-Offering, by the Rev. J. Poulton, *Stoke-upon-Trent*	5	0	0

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	£	s.	d.
Rev. T. Collins, Family Offerings, *Leamington*	4	4	0
W., for the Missionary to the Soldiers in India	3	0	0
Mr. and Mrs. W. Bunn, *Ledbury*, for Fiji, in answer to Mr. Waterhouse's Appeal	3	0	0
Mr. and Mrs. R. H. Thompson, *Peckham*	2	2	0
Donation from the Executor of the late Mrs. Cousins, of *Appleby*	1	10	3
Dr. Wilson, *Clapham*	1	1	0
Mr. Conquest	1	1	0
Ditto, a Thank-Offering for preservation in voyaging across the Atlantic	1	1	0
Mr. T. Peet, *Ormskirk*, a Thank-Offering for a Son entering the Mission Field	1	1	0
Thomas Clark, Esq., *Walworth*	1	1	0
Anonymous, by the Rev. J. Shipham, *Spilsby*	1	0	0
Miss Fitzgerald, for Fiji	1	0	0
BRIGHTON CIRCUIT.			
Collected by Miss Collins, additional for India.			
Rev. M. T. Male	1	1	0
Mrs. Male, in memory of her Daughter	1	1	0
Mrs. Collins	1	0	0
Miss S. Richardson	1	0	0
Rev. T. Moseley (Congregationalist)	1	0	0
Friends	1	18	0
Miss C. Morley, of *Shoreham*	1	9	0
BRIXTON-HILL BRANCH.			
Mr. and Mrs. M'Arthur (Annual)	52	10	0
Mr. and Mrs. C. T. Gabriel (Annual)	20	0	0
Mrs. Kensopp (Annual)	20	0	0
GLOUCESTER CIRCUIT, FOR FIJI.			
Mr. E. Bretherton	2	0	0
Mr. Hadley	1	1	0
Mr. Pitchford, by the Rev. W. T. Nelson	1	0	0
Small Sums	3	14	0
Westbury	3	15	0
Tibberton	4	0	0

*** *The cordial Thanks of the Committee are offered for various acceptable Presents to the Society; namely,—*

To a few Friends at Welton, for a box of articles for the School at Manargoody, Madras, care of the Rev. James Hobday.

To the Misses Shelton and their Pupils, for 5 Shirts, 8 Chemises, 12 Frocks, 16 Pinafores, 6 pairs of Socks, 13 Bags, 12 Pincushions, 1 Needle-case, 14 Books, 36 Thimbles, &c., for the Schools at Bathurst, Western Africa.

To Mrs. Cooper, Canterbury, for 12 Frocks, 2 Boys' Dresses, 4 dozen Work-bags, 3 dozen Needle-Books, 2 dozen reels of Cotton, 100 Needles, and 6 Pinafores, for Western Africa.

To Miss Brown's School, Normal Institution, Westminster, for a small parcel of Clothing.

To the Ladies of the George-street Society, in the Fifth Manchester Circuit, for Dresses, &c., &c., sent to the care of the Rev. Thomas Champness, Sierra-Leone, and valued at £18.

To Mrs. Hosking, Penzance, for Sundries, care of the Rev. Seth Dixon, St. Vincent's.

To Mrs. Tenney, Hull, for a parcel of Methodist Magazines.

Printed by JAMES NICHOLS, of 45, Hoxton Square, in the Parish of Shoreditch, in the County of Middlesex; and published by him, at his Office, 46, Hoxton Square, in the Parish and County aforesaid.—JANUARY 25TH, 1859.

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No. CLV. MARCH, 1859.

PAPERS

RELATIVE TO

THE WESLEYAN MISSIONS

AND THE

STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)

THE ROCK OF TRICHINOPOLY.

TRICHINOPOLY.

THERE will be, and must be, controversy in India. The teachers of idolatry and a false religion will not yield their dominion without a struggle. Their kingdom is of this world, and therefore they will fight in every way in order to keep it. On the other hand, the servants of the Lord Jesus Christ will assert his rightful claim to men's hearts and services. They preach boldly that there is no other name under heaven, given among men, whereby they can be saved. They proclaim that the times of ignorance are passed away, and that God now commandeth all men everywhere to repent; that he pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel; that God has not rejected the Hindus from mercy, but that a renewed heart and the hope of eternal life are given to those who believe.

These doctrines provoke the opposition of the Brahmins and others who assume to lead and instruct the people. Mr. Simpson, at

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Trichinopoly, has been challenged to a public disputation, and has furnished a narrative of the proceedings, which will be read with much interest.

We may hope that the large audience of natives, who attended the discussion on both evenings, will not forget the demonstrations given by the Missionary of the power and wisdom of God in CREATION, the subject of one evening's discussion, to which the Brahmin himself intimated his assent at the time; and of the folly of IDOLATRY, the subject of the second evening's discussion, together with the claims of the word of God to their belief and reverence, and the evidence of the Divine perfections as exhibited in "the things which are made."

TUESDAY, March 16th, 1858.—This morning I preached in front of our Tamil school, on "God now commandeth all men everywhere to repent," &c. I had a capital congregation, and great liberty. A Mohammedan rose in the crowd, and commenced asking very many questions, one after another. "Would I show a short way for salvation from sin? Were there many gods, or only one? Had we four *Vethams*, as the Hindus; if not, how many?" I replied, that if he wanted me to give an answer to all his questions at once, he would be disappointed: but I would begin with the first. I then restated the Christian doctrine of the atonement, with the method of realizing its blessings by repentance and faith. In conclusion, I advised him to look at these subjects thoughtfully; to go home and think of his sins, and, should sorrow of heart come, then compare our plan with his *Vetham*, (the Koran,) and see its superiority.

The following day, the child of the Mohammedan died. This superstitious people made this event in some way consequent of my advice that "he should go home and think of his sins." I heard, also, a rumour that a Brahmin, anxious to try his hand against Christianity, intends to meet us on Sunday next, to have a word of discussion.

Sunday, 21st.—About half-past three in the afternoon I found the street crowded with people. They pressed into the school-room after me, and I had very great liberty and power in speaking from the words, "Christ must needs suffer, and rise from the dead," &c., in explanation of the atonement. Before my address, a Brahmin came in; and, with plenty of assurance, took his seat on a chair in front of me. He interrupted me; but I told him to wait to the end of the sermon. Mr. Hobday then stepped forward to carry on the discussion. The Brahmin asked for whom Christ died, and Mr. Hobday replied, "For all; but none are saved but those who believe." In support of this, he read parts of our Lord's discourse. (John iii.) The Brahmin asked, "To you, who believe, what will come?" Answer. "Eternal life." "To us, Hindus and Mohammedans, all of whom do not know your Scriptures, and do not believe them—what will come?" "Woe!" The subtle question was turned by a plain answer, and I prayed fervently that the purport of that answer might sink deep into many hearts. Then followed a shower of questions. But we proposed to have a regular and systematic discussion. He asked five nights, and we agreed to commence on Tuesday night, at the Tamil school. He selected the subject of the Creation.

23d.—We went down to the Tamil school. A very large crowd had gathered; and, the place not being large enough to contain them, the street was also filled. I arranged for an adjournment to our English school-room, for to-morrow evening.

24th.—This evening our discussion commenced. Our English school is held in a quadrangle. The four sides are roofed, and the centre is open to the sky. The people filled the porches, and squatted down in close ranks in the square. A moderate estimate of the number is six hundred. Our opponent took his place with his friends on one side the square; Mr. Hobday and myself on the other.

I commenced the discussion by giving an account of the creation, as contained in the first chapter of Genesis, explaining such parts as I thought liable to be misunderstood by a Heathen audience.

The Brahmin, in reply, spoke of his master's fame, and his own, as advocates of *Vethantism*; of the religions of the Hindus, (amongst which he reckoned Mohammedanism!) of the Missionaries having come to deceive the people, how

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himself had won laurels in Madras, Combaconum, and elsewhere.

To this rambling address Mr. Hobday answered, that he could not enter upon anything but the subject agreed upon; that he wondered Mohammedanism should be reckoned a Hindu religion; but, apart from all question of sects, he wished the matter of creation to be fully discussed. It would occupy too much space to narrate every step of the argument. Our opponent dealt in the stap e objections to the Mosaic account, furnished to his hand from a small tract which he had with him; and from the quotations he made, I judged it to be a reprint of some manual of infidelity, popular at home. The objections, certainly, bore the cast of the English, rather than of the Hindu, mind. Towards the middle of the discussion, I relieved Mr. Hobday; and that Saviour who furnished apostolic lips with language, gave me boldness and freedom of utterance to a degree that I little hoped for. I summed up the whole, and endeavoured, in a final reply, to show the order, wisdom, and beauty manifested in the Mosaic account of the creation; that, as first upon a plot of building-ground the materials lie in confusion, the architect produces his plan and manifests his skill by laying a good foundation, and in due course raising the walls, placing the beams, covering in the roof, &c.; and, when all is ornamented and furnished, calls in the tenant to inhabit it:—so, when God created matter, the rude materials of this beautiful world lay in confusion; step by step, order was introduced; this great house of the world was built, beautified, and furnished; and then, and not till then, God brought in man, his offspring, to make it their home. To this reply the people listened in breathless silence; and, to our astonishment, the Brahmin distinctly expressed his assent. Thus God helped us through our first encounter. We took up the matter, depending upon his grace; and, trusting on him, we were not confounded.

The worship of idols was agreed on as the subject of the next discussion.

26th.—This evening the people gathered in still larger numbers than before. We had present Mr. Gordon, the Sudr Ameen; Mr. Hedger, the Bible Society's agent; and some other gentlemen. Our opponent also came, attended by a circle of highly respectable Brahmins.

He opened the discussion, professedly to define and defend the worship of idols. But nothing was further from his lips. He wished first to withdraw his assent on the subject of the previous discussion, as it had got him into trouble amongst his own people. They took it to mean that he admitted our arguments to be satisfactory. He meant it to signify that he had had enough of the discussion. I called the people to witness to the word which he had used, and expressed myself as perfectly willing for him and his friends to take the matter as they chose, but that most people would take the word in its ordinary acceptation. He then occupied the time allotted for the opening address in a fresh declaration of his own and his master's fame, and in abuse of the Missionaries. One thing, however, was worthy of notice—that his master was an agent of a *Sangam*, or Council, at Madras, constituted on purpose to organize an opposition to the evangelization of the Hindus. Such a fact is itself a token of success. In his speech, however, there was no mention of idolatry, either by way of definition or defence.

My colleague called attention to this defect, and said that argument was impossible where no proposition had been laid down; and pressed for a definition of idolatry. Here it was easy to see that our opponent was placed in somewhat an awkward position. As a Vethantist, he would be prompted either to despise the common phases of idolatry, or to spiritualize and refine them beyond the comprehension of his co-religionists. He was in a difficulty either way; but, being pressed, he said plainly that God had a shape, had two legs, one thousand heads, two thousand eyes, one thousand noses, two thousand hands, &c.

In taking up the discussion, I resolved, as much as possible, to turn my remarks upon popular idolatry. I argued that even their own idolatry was underlaid with such a view of God, as an unconfined Spirit, as to render the imputation of any form to him an inconsistency. "You take a stone, the sculptor carves it into the required shape; yet it is not God. The Brahmin anoints it, says the prayer of consecration, and invokes God to enter into the stone. To fix the certainty of his entrance, he places a lime-fruit upon the head of the idol; if it dances, the god has entered. Now upon one day, at one and the same time, the ceremony is performed in places many hundred miles distant from each other,—in the snows of the Himalayas, at Benares, at Madras, at

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Ramnad. Now, truly, such a view of God's wide existence is totally inconsistent with the imputation of any shape to him; either that defined by our opponent, or any other. And that God, being thus a Spirit, we had no right to give him a symbol or shape after our own fancy. A man sits down, and takes the portrait of my person—and succeeds. The matter admits of pourtrayal. But, if the artist sits down and says to me, 'Sir, I will draw your soul,' and presents me in a day or two with a hideous form of a thousand heads, &c., I, or anybody else, would simply laugh at his folly." This reply had the effect I desired; it drove our opponent step by step to the popular view of idolatry.

"Yes," said he, in reply, "you are right; and the Missionaries have satirized us falsely, declaring we worship a stock or stone. We do no such thing; we worship God in the idol." My reply: "Then, is an idol nothing in the world? The idol is useless; God is around, above, beneath the crowding people, when the Brahmin consecrates the idol, as well as in the idol; what need, then, of its presence? How much more consistent our Christian doctrine, that God, being an omnipresent Spirit, we may worship him at home, in the street, on the house-top, or under a tree!"

Brahmin.—"We use the idol as a memento of the present Deity." *Missionary.*—"In that case take this analogy:—I wish to remember an absent friend; to do so, I take up a piece of stone, or a bit of wood, or a jewel, and say, 'I will look at this and remember my friend.' But my friend comes to me with a book in his hand, and says, 'This book is my own work;—every thought is the product of my brain; every letter is written by my fingers. I do not think I can give you anything that would be a better memento of myself than a work of my own.' Do you not think my friend right? Should I not from that moment think the stone, or chip, or jewel which I had selected perfectly useless?—I bid you look on the works of God; that moon, those stars, and that heaven, the production of his fingers. If a man will forget God with such mementoes around him, what profit in a stone or a piece of wood, fashioned by art and man's device?" I then, using the Apostle's argument in Romans i., endeavoured to show this to be the very ground of the idolater's guilt. In reference to the above allusions, it may be proper to say, that, while I was speaking, a brilliant moon was shining over our heads, and the eyes of the people followed my words, as I pointed out the works of God.

Our time was now expired, and our Brahmin friend had the option of a final reply; but he declined using it. As we were coming away, a friend said to me, "I trembled for the public peace whilst you so warmly attacked idolatry; but the people were under perfect control:" so they were; and whatever may be the value of the discussion as such, I shall always regard it as having afforded me a very favourable opportunity for declaring some of the most important truths of our religion to a large and attentive assembly.

The city of Trichinopoly is large and populous. Its mountain-temple, and the adjacent infamous Fort temple of Seringham, are resorted to by pilgrims and devotees in great numbers from all parts of India. The military cantonment is of itself a sufficient field for a Mission-station. The whole neighbourhood abounds with a Heathen population, and presents a sphere of labour not inferior in importance to any in the vast regions of the East. May the word of God be preached with good effect in Trichinopoly and the surrounding district!

Every Person who subscribes to the Wesleyan Missionary Society one Penny, or upwards, weekly, is entitled to one of these Papers; and every one who collects for the Society to the amount of one Shilling, or more, weekly, is entitled to the Missionary Notices. These Papers, the Monthly Notices, the General View of the Wesleyan Missions, Addresses, Cards and Books for Collectors, and Missionary Boxes, will be sent to the order of any of the Methodist Ministers, or the Secretaries or Treasurers of the Auxiliary or Branch Wesleyan Missionary Societies.—All orders are to be sent to the General Secretaries, Centenary-Hall and Mission-House, Bishopsgate-Street-Within, London.

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FEBRUARY 25, 1859.

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1816.

FOR MARCH, 1859.

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THIRD SERIES. VOL. VI.

FORTY-SECOND FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in LONDON, to the Rev. Elijah Hoole, D.D.

Price One Penny.

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Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£	s.	d.
Christmas Offerings	746	12	11
City-Road	61	14	3
Westminster	29	3	4
Lambeth	52	14	9
Ditto, Juvenile	11	10	2
Chelsea	66	4	0
Jewin-Street	45	5	0
Hastings	41	18	8
Tottenham	19	11	7
Peckham	35	3	3
Woodford	3	8	0
Waterloo-Road	20	15	10
Vauxhall	5	6	3
Brixton-Hill	34	19	5
New-North-Road	39	15	2
Woolwich	84	3	10
Manningtree	33	17	3
Battersea	16	17	4
Acton	27	19	9
Albion-Street	7	7	2
Sydenham	12	10	0
Edmonton	19	14	0
Chelmsford	4	10	0
King's-Cross	16	13	1
Norwood	7	9	0
Stratford	10	18	7
Hackney	81	2	2
Poplar	24	5	4
Alton	7	2	6
Brentford	56	15	2
Dorking	32	12	6
Richmond	87	10	0
Highgate	3	3	0
Tunbridge-Wells	60	3	9
Barking and Romford	31	19	0
Leyton	27	6	9
Lewes	4	2	5
Hertford	40	4	4
Cambridge	40	3	6
St. George's	42	7	11
Windsor	50	11	10
Southville	10	0	7
Hackney-Road	18	10	1
Blackheath	21	19	2
Uxbridge	30	3	8
South Lambeth	3	4	3
Colchester	49	3	1
Walworth	64	14	4
St. John's-Wood	16	4	1
Hinde-Street	12	0	6
Ditto, Ladies	13	1	4
Sevenoaks	28	5	7
Tunbridge	15	8	6
Hornsea-Road	28	8	6
St. Alban's	30	0	0
Kentish-Town	21	14	8
Bayswater	86	2	1
Brighton	68	2	6
Dalston	15	7	2
Islington	45	0	0
Southwark	17	3	9
Hammersmith	30	18	4
Croydon	20	3	6
Barnet	3	16	5
Spitalfields	11	8	3
Ditto, Ladies	17	10	4
Deptford	10	1	9
St. John's-Square	21	2	9
Greenwich	1	14	1
	2757	2	0

CARLISLE DISTRICT.

	£.	s.	d.
Christmas Off.	105	0	4
Appleby	83	5	0
Whitehaven, &c.	51	17	6
Brampton	40	11	8
Ulverstone	31	11	9
Carlisle	46	2	6
Kendal	15	14	10
Dumfries	6	14	9
Cockermouth, &c.	37	12	6
Wigton, &c.	15	2	1
	433	12	11

NORWICH AND LYNN DISTRICT.

	£.	s.	d.
Christmas Off.	67	14	5
Mildenhall	27	0	0
Bungay	49	9	4
Attleborough	16	0	0
Thetford	50	0	0
Peasenhall	14	2	2
North Walsham	20	7	0
	244	12	11

MANCHESTER AND BOLTON DISTRICT.

	£.	s.	d.
Christmas Off.	149	16	5
First Manchester	296	15	11
Second Manchester	156	4	0
Third Manchester	150	17	7
Fourth Manchester	208	6	1
Fifth Manchester	316	15	7
Welsh Manchester	34	2	6
Altrincham	103	4	2
Stockport, North	214	8	3
Stockport, South	42	2	3
Saddleworth	31	3	10
Leigh	45	0	6
Rochdale	77	5	11
New-Mills	17	15	8
Haslingden	174	11	2
Oldham	77	12	0
Ashton	108	1	10
Clitheroe	33	17	9
Glossop	45	16	11
Bacup	282	5	2
Heywood	8	5	11
Colne	64	9	11
Bury	158	4	11
Burnley	119	14	7
Didsbury	21	19	6
Bolton, North	99	15	3
Bolton, South	40	0	0
District	195	10	4
	3274	3	11

LINCOLN DISTRICT.

	£.	s.	d.
Christmas Off.	182	7	6
Lincoln	128	2	2
Boston	199	3	7
Spilsby	107	3	6
Louth	97	11	8
Alford	85	2	7
Bourne	15	0	0
Spalding	70	18	10
Wainfleet	4	3	5
Sleaford	273	11	0
Horncastle	183	17	8
Market-Raisen	79	1	6
Coningsby	115	8	9
	1541	12	2

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BEDFORD AND NORTHAMPTON DISTRICT.

	£.	s.	d.
Christmas Off.	151	4	1
Bedford	90	10	0
Daventry	41	17	4
Oundle	17	16	1
Leighton-Buzzard	25	0	0
Luton	69	6	8
Chatteris	77	17	11
Wellingbro'	43	8	2
Higham-Ferrers	52	3	6
Aylesbury	29	0	0
St. Neots	40	0	0
Market-Harborough	20	18	0
Dunstable	119	0	10
Rugby	44	3	11
Towcester	38	0	0
Northampton	72	15	0
	933	1	6

BRISTOL DISTRICT.

	£.	s.	d.
Christmas Off.	144	6	8
Bristol, North	133	2	4
Hereford	40	0	0
Tewkesbury	15	6	11
Chepstow	16	1	4
Cardiff	73	10	0
Cheltenham	129	6	0
Banwell	68	12	2
Ledbury	15	0	0
Gloucester	50	0	0
Dursley	20	0	0
Monmouth	19	0	3
Weston-super-Mare	37	9	3
Bridgend	33	11	0
Abergavenny	28	2	11
Kingswood	81	2	0
Pontypool	89	4	10
	993	15	8

KENT DISTRICT.

	£.	s.	d.
Christmas Off.	46	4	0
District	6	0	0
Tenterden	14	2	2
Deal	50	0	0
Canterbury	43	19	1
Maidstone	65	5	0
Margate	81	3	7
Sheerness	33	0	7
Rye	28	11	1
Sandhurst	27	7	4
Gravesend	65	2	2
Sittingbourne.	18	4	7
Rochester	50	0	0
	528	19	7

HALIFAX AND BRADFORD DISTRICT.

	£.	s.	d.
Christmas Off.	36	14	7
Halifax	152	2	8
Skipton	43	0	0
Settle	40	11	10
Keighley	250	7	9
Grassington	21	4	6
Holmfirth	83	0	0
Second Huddersfield	56	12	10
Denby-Dale	35	13	2
Todmorden	47	11	4
Bradford, East	285	13	0
Bradford, West	184	8	0
Bingley	45	18	10
Addingham	115	3	3
Shipley	30	19	10
Great Horton	34	11	9
	1463	13	4

DEVONPORT DISTRICT.

	£.	s.	d.
Christmas Off.	114	10	10
Devonport	83	17	6
Holsworthy	59	13	2
Tavistock	34	7	6
Kingsbridge	39	10	11
Camelford	16	7	7
Plymouth	141	4	7
Ashburton	40	18	0
Brixham, &c.	9	4	10
Kilkhampton	50	0	0
Liskeard	74	5	9
	664	0	8

BIRMINGHAM DISTRICT.

	£.	s.	d.
Christmas Off.	126	1	7
Birmingham.	127	0	0
Evesham	43	5	0
Stratford	13	0	0
Stourport	54	12	8
Stourbridge	104	15	3
Coventry	5	16	2
Leamington	77	18	10
Dudley	325	1	6
Wednesbury.	593	19	3
Walsall	204	18	4
Redditch	34	6	11
Madeley	137	16	0
Hinckley	31	14	4
Bromsgrove	12	2	3
Shrewsbury	52	12	6
	1945	0	7

NOTTINGHAM AND DERBY DISTRICT.

	£.	s.	d.
Christmas Off.	81	4	1
Ilkeston	28	19	2
Bingham	41	16	0
Peterborough	36	7	3
Loughborough	85	0	0
Newark	102	17	7
Mansfield	46	14	1
Derby	116	0	0
Ripley	54	11	10
Melton-Mowbray	71	9	7
Grantham	44	0	0
Belper	71	14	9
Cromford	11	9	7
Ashbourne	20	0	0
Burton	60	6	8
Ashby	59	19	10
Castle-Donington	21	18	7
	954	9	0

LIVERPOOL DISTRICT.

	£.	s.	d.
Christmas Off.	225	14	10
Liverpool, North	148	8	11
Ditto, 1859	8	14	10
Liverpool, South	245	9	3
Liverpool, Welsh	35	12	1
Newtown	68	0	0
Preston and Chorley	140	2	6
Mold and Buckley	11	14	2
Carnarvon,&c.	9	6	2
Holyhead	6	6	2
Chester	124	2	9
Ditto, 1859	78	0	0
Birkenhead	101	14	0
Ormskirk	41	12	1
Lancaster	24	17	9
Wrexham	25	0	0
St. Helens and Prescott	109	2	0
Whitchurch	71	14	3
Warrington	86	17	8
Wigan	12	4	2
Runcorn	45	3	2
Southport	17	17	1
Blackpool and Garstang	45	18	11
	1663	11	11

ZETLAND ISLES DISTRICT.

	£.	s.	d.
District	63	0	0

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NEWCASTLE DISTRICT.

	£.	s.	d.
Christmas Off.	268	6	4
Newcastle	154	9	1
Blyth	7	2	9
Sunderland	171	19	11
Morpeth	13	5	10
Allandale	18	3	6
North Shields.	62	19	0
Houghton-le-Spring	106	3	2
Durham	49	12	5
Wolsingham	42	8	5
Alnwick	8	12	2
Alston	18	1	8
Shotley-Bridge	32	15	6
Gateshead	21	4	0
Hexham	47	16	8
South Shields.	39	4	11
	1062	5	4

PORTSMOUTH DISTRICT.

Christmas Off.	132	19	7
Portsmouth	44	0	1
Andover	26	18	10
Gosport	20	14	6
Salisbury	67	17	0
Southampton.	89	7	9
Wimborne	6	19	3
Chichester	23	16	0
Poole	77	11	7
Newport	73	18	3
	564	2	10

SHEFFIELD DISTRICT.

Christmas Off.	42	18	9
Sheffield, West	158	19	10
Sheffield, East	23	9	0
Bradwell	15	11	6
Barnsley	70	0	0
Rotherham	85	2	3
Retford	59	0	8
Bakewell	12	7	3
Chesterfield	38	3	9
Doncaster	94	16	3
	600	9	3

ISLE OF MAN DISTRICT.

Douglas, &c.	145	14	6
Ramsey	181	12	8
	327	7	2

EDINBURGH DISTRICT.

	£.	s.	d.
Christmas Off.	15	14	9
Edinburgh	80	17	6
Greenock	13	0	0
Inverness	22	4	0
Glasgow, East	29	7	5
Aberdeen	15	7	0
Inverury	23	0	0
Perth	21	7	6
Stirling, &c.	24	2	9
Airdrie	25	12	10
Banff	11	0	0
Dundee	22	17	11
Montrose	30	2	11
Ayr	6	4	6
	340	19	1

NORTH WALES DISTRICT.

Llanrwst	26	12	1
Mold	72	4	2
Carnarvon	52	10	4
Llangollen	50	15	9
Tregarth	36	15	0
Beaumaris	69	0	0
Bangor	51	12	6
Llanfyllin	146	16	6
Amlwch	57	6	2
Llanfair	62	18	8
Holywell	50	0	6
	676	11	8

SECOND SOUTH WALES DISTRICT.

Christmas Off.	12	15	9
Carmarthen	11	5	0
St. David's	5	0	0
Cowbridge	5	8	0
Swansea	6	6	0
Ebbw-Vale	5	0	0
Cardiff	25	1	3
Llandilo	1	2	10
	71	18	10

CORNWALL DISTRICT.

Christmas Off.	63	4	7
St. Austell	239	2	5
Camborne	158	18	1
Redruth	89	19	3
St. Mawes	40	10	0
Truro	52	0	0
St. Agnes	30	0	0
Helston	56	0	0
St. Just	59	7	10
	789	2	2

MACCLESFIELD DISTRICT.

	£.	s.	d.
Christmas Off.	106	2	4
Macclesfield	75	7	2
Tunstall	104	4	1
Congleton	31	18	0
Burslem	171	6	2
Newcastle	86	2	4
Northwich	122	7	0
Longton	71	14	0
Sandbach	17	16	2
Leek	65	0	0
Namptwich	43	17	6
	895	15	1

LEEDS DISTRICT.

Christmas Off.	91	2	3
First Leeds	12	4	11
Second Leeds.	57	5	0
Third Leeds.	29	8	7
Fourth Leeds.	172	10	9
Birstal	10	0	0
Woodhouse-Grove School	18	9	6
Knaresborough.	43	2	4
Wakefield	50	0	0
Pateley-Bridge	45	12	0
Heckmondwike	35	0	0
Woodhouse-Grove	68	0	3
Otley	12	13	3
Yeadon	25	16	0
Dewsbury	83	16	9
Bramley	38	0	0
Harrogate	41	13	11
Pontefract	160	10	0
District	30	10	11
	1025	16	5

OXFORD DISTRICT.

Christmas Off.	44	16	10
Swindon	72	17	3
Watlington	35	15	4
Oxford	39	12	3
Brackley	48	15	0
High-Wycombe	48	8	10
Wantage	16	6	6
Reading	52	10	9
Newbury	60	0	0
Kineton	17	2	9
Witney	55	4	10
Chipping-Norton	22	1	3
Thame	22	17	0
Hungerford	119	4	3
	655	12	10

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FEBRUARY 25, 1859.

No. 63. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

MARCH, 1859.

THE BRITISH ARMY IN INDIA.

THE Committee continue to receive communications from correspondents in India on this important subject.

One letter from Calcutta states that at that Presidency there are four hundred Wesleyan soldiers desirous of a Missionary and a place of worship. Shall they be left without sympathy and help? Another letter, from the same city, contains a remittance, and a request that, in the reinforcements to be sent to India, Calcutta may not be forgotten.

It is reported that a good work is in progress among the military in Bangalore, and that the announcement of the intention to send Missionaries to the army had occasioned the most pleasing excitement among the soldiers.

The state of the work among the military in Trichinopoly is described in Mr. Simpson's letter, which is subjoined.

The friends of the British soldier, and of India, may be assured that the Committee sympathize with them, and are prepared to carry out the best plans, on behalf of both British and native inhabitants, so far as Providence may entrust them with the means.

SOUTH INDIA.

Extract of a Letter from the Rev. William O. Simpson, dated Trichinopoly, November 24th, 1858.

IN concluding my last letter to you, I promised a further communication, referring chiefly to our European cause here. You are aware that I commenced English preaching last year, by the direction of the Rev. Thomas Hodson, then the Chairman of our District. Our congregation then consisted of about sixty souls. On my return from the District-Meeting, I found that the right wing of the second European Light Infantry was expected in from Tonghoo in Burmah, and I heard by some of the officers that were formerly in it, there were many of our people. In February the men arrived; but, on inquiry, I found, alas! that the Leader had fallen through intemperance, and most of his little flock had followed his example. I made arrangements forthwith with the Brigadier and the Colonel of the regiment, that all who were willing should be permitted to attend the Wesleyan chapel. Every attention has been paid to the men in this respect: on each Sunday morning every one who is so minded puts down his name for our chapel, and is marched there, as the remainder are marched to the church. Meanwhile, three pious officers had become members of the congregation, and our chapel-accommodation was completely occupied. The chapel was new matted, about sixty additional sittings were provided, new lamps and globes were provided, and the compound planted with trees and hedges. The expenses of all these alterations and improvements were defrayed by the congregation. For the greater part of the year, the attendance of the soldiers has been eighty on the average. God began to accompany His word with

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power; souls were awakened, and we trust converted. The old Leader made two or three attempts to recover himself out of the snare of the devil; but I am afraid in vain. He has fallen again and again, and is now a scoffer at religion, and is hopelessly addicted to drink. Four old backsliders were recovered, and before their removal, some on sick pension, others on detachment duty to Waltair, appeared to be walking in the comfort of the Holy Ghost. Two men, who had been members at St. Thomas's-Mount, immediately gave in their names, and, in one of them, we have rejoiced to see an earnest, sober, and constant growth in grace. Of the rest, two are the sons of Wesleyan parents in the county of Kent; one is a young man, formerly a member and Sunday-scholar in Queen-street; and a fourth was a Roman Catholic in belief, but a complete reprobate in life, foremost in every work of evil. He is now converted, and in his right mind, and has rendered us great service by leading our devotional singing. Other Christians partook of the revival. I refer especially to the Groves, as we call them; who, I dare say you know, greatly resemble the Plymouth Brethren. They have been constant attendants at our Sunday-service, and at our weekly prayer-meetings; and I do not grudge it that one or two faithful men amongst them have been enabled to gather a few awakened sinners round themselves.

Thus matters proceeded until September. In that month two companies were placed under orders for Waltair, near Vizagapatam. Before their departure, I invited them to attend a farewell service. Most of the Protestants did so; and I shall not forget the power and influence which accompanied the word, while I set before them good and evil, life and death, blessing and cursing. I had proof that that night I did not labour in vain. Four members went with this detachment, two of whom had previously been backsliders. I had a letter from Waltair the other day, containing the grievous news that two out of the four had fallen a prey, on the march or on ship-board, to the seduction of evil companions, and had joined them in carousals. This has been a cause of great sorrow to our little flock here, and we are instant in prayers, that Christ would once more draw them to himself.

During the past two months, we have had indications that God is still at work in the regiment, and we are looking for a great ingathering of souls. The Roman Catholics seem to be stirred. Some have come to me in enmity, some in curiosity; but Christ has been preached to them irrespective of motive. I heard the other day of one who has turned all crosses, images, and pictures out of his house; wishes for a hymn-book, and is about to become a regular attendant at our public services. Such cases are not the result of controversial preaching: we have had simple Gospel doctrines, and the accompanying Spirit; and these have done the work. We want nothing else either for native or European people. Irreligion and indifference are the root sins of both castes; and for them there is no remedy but the word and Spirit of God.

On the 7th of this month, I preached the sermons of the first Missionary Anniversary in Trichinopoly. Mr. Hobday, from Manargoody, was to have been here to take the evening service; but, from some oversight, he did not arrive in time. The congregations were crowded and respectable. Our meeting was announced for Thursday, 11th; but we were obliged to postpone it until Saturday evening; as the 11th was selected by Government for reading the Royal Proclamation. We might have held our meeting; but we should have had neither Chairman nor congregation. It turned out well for us; for the troops and all the sharers in the pageantry were drenched with rain. A royal salute was out of the question with muskets having two inches of water in them. On Saturday evening we had very fine weather. The Brigadier took the chair. The speakers to the first Resolution were the Rev. George Hobday, (my colleague,) and Captain Nicholas, the Commissary; to the second, the Rev. James Hobday, from Manargoody, Captain Davidson, of the 34th Regiment, N.I., and myself. The highest representatives of both the civil and military services were in the congregation. I mention this, not from a ridiculous desire of display, but that you may see how much sympathy we obtain from the servants of the deceased East India Company. Many particulars of the speeches will very likely reach you in our annual report, and may therefore be omitted here. I may just say that the sympathy of our friends has been of the practical kind. I have raised, for local or general purposes, the sum of 500 rupees, though I do not think, excepting private soldiers, we have two hundred Europeans in the place.

It will be a sad change from the

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Company to the Queen, should it draught out of the services the many pious and devoted men who now adorn them.

Such is a brief view of our English work. It is only an appendage of our work among the Heathen. Yet, where there is only one European Missionary, it necessarily makes a great call upon his thought and effort. I believe the duty to be paramount, where God opens the door; especially in a place like this, where the only other English service is conducted on the Tractarian model.

May I beg you to present our thanks to Miss Chubb, for the gift of a sacramental service for our chapel here? At our last communion, we had twenty-five natives present.

Extract of a Letter from the Rev. John S. Banks, dated Mysore, November 8th, 1858.

For the last few months our work has presented nothing of unusual importance for me to report to you. The only open fruit we have had, is in the case of a wife of one of our Christians. She had been a source of constant trouble to her believing husband, and of no small anxiety to us. For a long time, prayers and efforts to amend her seemed in vain, but at length a sudden change in her disposition was seen, which resulted in her coming forward, freely and gladly, to join her husband in his Christian profession. Her baptism relieved us of much fear. We meet with many cases of men hindered from becoming Christians, or afterwards perverted, by their wives and female relations. The obstinacy and violent opposition of these, form one of our greatest difficulties in many cases; but the reason is easily found in the complete ignorance in which all Hindu females are doomed to spend their lives.

Before this, we had hoped to baptize several young men belonging to a village near us. From childhood they have been taught in Christian schools, believe our doctrines as fully as ourselves, are utterly separated from idolatry, and, in respect to outward faith, are Christians in all but public confession. Several reasons, combined with fear, have hitherto kept them back from this step. Our Lord's absolute and repeated requirement of this has often been enforced on them; but still, notwithstanding several promises to us, they hesitate. Yet we believe that a short time will see their remnant of indecision overcome, and themselves numbered among our Christian people.*

Besides these, there are a few cases of men who desire and ask for Christian baptism. From their long and regular attendance on our services, and all our knowledge of them, we cannot question their sincerity; but in the case of each individual there are unfortunate obstacles, which lead us to hesitate and wait till the path is clearer to comply with their wishes.

Lately there seems to have been a greater amount of Heathen inquirers than for some time previously. Some of all classes and castes, and from distant places, have come to us to converse on religion. There was one particular instance of a Mussulman who came several days in succession, and expressed an earnest desire to learn about Christianity. He was a convert from Brahminism. We had begun to cherish hope respecting him, when he suddenly ceased his visits. This, and other circumstances, oblige us to suspect some worldly motives in his coming. Encouragement has not been wanting in the case of Hindu inquirers. Many have acknowledged their own errors, and listened to expositions of the Christian way of salvation. Surely the seed thus sown will not be fruitless! The impressions on the mind then made will be deepened by the books that are always given, and the influences of the Almighty Spirit.

A good deal of this additional inquiry is probably owing to preaching in neighbouring towns, which has been lately begun. There are several important places, besides minor villages, which will be on our regular preaching-plan when the number of labourers allows it. For instance, fourteen miles south of us is Nunjingood, one of the Hindu sacred spots, with the largest and richest temple

* Since writing this, two days ago, we have baptized a family of *four* persons from this village. Thanks be to God for this first gathering from this place! After the baptism, a pleasing incident happened. An old and faithful Christian stepped up to the baptized husband, and put on his head his own turban, as a gift of welcome. Such an unprompted act of kindness interested us much.

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in the Mysore country, and filled throughout the year with feasts and "far-travelled" pilgrims. The situation of the town is unusually beautiful, varied with wood and stream, hills and cultivated fields. The deity is a form of Shiva,—the god of the Shivites, who form the majority of the Mysore people. In this most sacred place the deep vileness of the Hindu religion is more fully brought out. Its unimaginable grossness is sculptured and graven on the temple and cars in the light of day. If the gods are such, what shall we say or think of the people? This deep iniquity is directly fostered by the system of belief held by the Shivites, which is thorough, undisputed Pantheism. Take a seat a moment with your brethren under a tree in this grove. The opponent seated cross-legged opposite is a Priest, young, and with a face bespeaking mildness and a good temper. You cannot help also observing the dreamy, vacant features, which betray his efforts to carry out his ascetic creed. The sum of his cause is small, but cold and awful. "*All is God*, and God is all; the good and the evil, the animate and lifeless, all we see, or hear, or are. There is nothing but God—*I* am God." You shudder to hear a man, weak, and ignorant, and sinful, seriously assert such a belief; but he is only one of millions around, who live and die with the same creed. In the end, the Priest is silent, and the spectators go home to think of what they have heard. Here, as in other places, our books are eagerly sought. In one place I met with a skeleton, on which kites and vultures had finished feasting. Probably this was the body of some pilgrim who came to die near the sacred water.

On our northern side is Seringapatam, the former capital of Sultan Tippoo, our last great foe in these parts. Our lodging for the day is a part of his palace, now used as a public bungalow. In the middle of this strong and famous fort, and near a double-minaretted mosque, we declare the word of Christ to large congregations. Of all classes the Mussulmans are most inaccessible and difficult. They seldom stand in the crowd, and more rarely enter into conversation. Many of the Hindus, however, listen well, talk reasonably, and receive books with thankfulness.

Many signs encourage us to believe that greater prosperity is near at hand. Christian books in great numbers are circulated and read. By incidents that occasionally turn up, we discover that the leaven thus "buried" is not dead, but working; the help you are sending us will enable us to carry out new and wider schemes of labour: and if to these the gracious Spirit adds His influences to inflame our zeal and love, and clothe us with meekness and patience, and to move the people's hearts, who will doubt of speedy and large success?

Extract of a Letter from the Same, dated Mysore, December 15th, 1858.

JUST now, we are in the midst of very great depression and sorrow, through the death of our dear brother Hardey. Mr. Hodson's letter will save me the painful task of sending you particulars of this sad event. The news came upon us all most suddenly. After the lapse of only a few days since my parting with him,—at the beginning of a preaching-tour that promised much usefulness,—he was for ever taken from us and the cause of Missions. For many days, it seemed impossible for us to believe or realize the calamity that had befallen us, in the loss of a personal friend and companion in labour. Yet, the hand of God is plainly visible in the whole of the circumstances. We cannot recall the demeanour of our brother for months past, both in his private Christian life and public duties, without being assured that the Spirit of God had been gradually fitting him for a sudden and eternal reward. The tour, on which his course was terminated, was chosen by himself, and looked forward to for a long time with unusual eagerness. In the beginning of it, he wrote me a short note, which I will not describe, but copy. This was written on Monday; on the next Thursday, in much less than twenty-four hours, cholera did its fatal mission, and on the next day our friend was laid in his lone, unwatched grave. It will illustrate the spirit and state of readiness in which he met "the last enemy;" and is a testimony which we may prize, as any other was prevented by the nature of the attack. The overwhelming news reached Mysore on Saturday morning. Our next Sabbath morning service was, indeed, sad and solemn. To a very full congregation I addressed those words of our Lord, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh." Deep impressions were made on many,

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who had often been urged to decision for Christ, by the voice that was just then for ever silenced.

We need more to mourn for the churches' than our own loss. Just as we were hoping that our Mission would be greatly strengthened, one of its most experienced and active members is removed from us. It appears as though none of the brethren on the other stations can be spared from their present duties to supply the vacant place. We must wait until those newly-appointed arrive. It has been a matter of necessity to close the Canarese girls' school, that has been usefully carried on for some years past, and in which many English friends took great interest. This is to be regretted; but in order to its efficient working, suitable superintendence was necessary, and of our possessing this, there is only a slight prospect. All other agencies we hope to improve, and strengthen, and extend. Last week a mixed school was opened in a village, and promises success. Our daily labour is with much anxiety and discouragement, but yet in faith and hope. Will not our God and Master regard our prayers and work, and shower his blessings on the schools, and preaching, and other means by which we seek to spread his kingdom and hallow his name among the Heathen?

COPY OF MR. HARDEY'S LAST NOTE.

Mallaverly, November 22d, 1858.

MY DEAR BROTHER,—I thought to write you from Shiva-Samudra, but we stayed at Muddoor two days. We intended to leave here this morning, but were prevented by the rain, which poured down all Saturday night and most of yesterday, so that we were unable to go even to the pettah; but I was occupied eight hours talking unceasingly. We have had abundance of work, and have enjoyed it much; though a year of such labour continuously would kill a man stronger than myself. Our opportunities of usefulness are great, and we have faith in God. Mr. Hodson and I are each keeping a full journal of all that transpires. This is a large place, and we are distributing books with care, and yet the demand is very large. We leave for Shiva-Samudra to-morrow morning, and I will write you again from that place. Mr. Hodson is very busy sketching, and he will produce several interesting things illustrative of our journey. I think we shall be out a fortnight yet; and we both believe the Lord will bless our work. We have met with several interesting characters, but none who appear to know anything of the Gospel, except the Muddoor Amildar, who is in a very promising state, and we believe will be given to us. You must get a description from Mr. Hodson of a discussion with a Mussulman in Muddoor, which occupied three hours. Last evening we heard the Falls, (some fine waterfalls on the Cauvery,) like distant thunder: they are twelve miles off. This place was the scene of a great battle with Tippu. The country around here is the most beautifully cultivated that I have seen anywhere in Mysore.

Brahmins are calling me away. With our united love,

Yours affectionately,

EDWARD J. HARDEY.

Extract of a Letter from the Rev. Thomas Hodson, dated Bangalore, December 9th, 1858.

THERE is one department of our Missionary work, to which we have all for a long time been anxious to give more attention; namely, that of itinerating beyond the bounds of our respective Circuits, to preach and distribute the Scriptures. But the urgent duties nearer home have hitherto kept us so fully employed, that our wishes have not been carried out to any great extent. The promise of additional labourers to this District, in connexion with liberal grants from the Bible Society, just now has raised our hopes of being able to do more than we have hitherto done in visiting the most distant and neglected parts of the Canarese-speaking population. A short tour was projected by Mr. Hardey several months ago, and, to take it with him and his Native Catechist, I met them by arrangement at Muddoor, a large town about half-way between Mysore and Bangalore; and I proceed now to give you some extracts from my journal kept during our journey.

Wednesday, November 17th, 1858.—I arrived at Muddoor about four o'clock this morning. Mr. Hardey and Ezra, the Catechist, came in two or three hours afterwards. As soon as it was light, I went a few yards to look at an old temple, which stands very near the travellers' bungalow. The door was broken down, and two donkeys had taken possession of the room. I was rather amused at the

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sight. They were certainly more worthy of worship than the stone image on which they had gravely turned their backs, and it did not require much imagination to regard them as representatives of that stupidity to which the minds of idolaters have been reduced. I enclose a sketch of the temple and its congregation.

In the afternoon we went into the principal street of Muddoor to preach. A young Hindu respectfully invited us to stand on a little elevation in front of his shop, a good position at the corner of the street. After singing a hymn, Mr. Hardey read John iii., and preached to about two hundred people. I gave an address afterwards. The congregation was very attentive during the whole time. Almost at the commencement a young Mohammedan came into the front of the assembly, having in his hand a New Testament in the Hindostan language, as well as some other books; and intimated that he wished to say something. We requested him to wait a little while; and, after we had finished, we requested him to come up and address the people. We thought he would raise objections to our doctrine; but he began to assert that the Koran and the Bible taught the same truths. When he had done, Mr. Hardey showed that the Koran did not teach salvation by the merit of the death of Christ the Son of God. The Mohammedan denied the divinity of Christ, and also the merit of his atonement. It was now nearly dusk; we herefore concluded, and announced our intention of preaching again in the fort at seven the following morning. The young Mohammedan said, "I will come and confute you." A shrewd-looking old Hindoo pleasantly replied, "Then do not bring your sword with you;" a remark which the congregation evidently enjoyed. We asked, "Do Missionaries ever resort to the sword to make converts?" Many said, "No, never;" and they spoke the sentiments of all.

18th.—We went to the fort early this morning, to look at its temples, &c., before the time appointed for preaching. The Amildar (general overseer of a district) was our guide. This gentleman learned to read when a boy in one of our schools in the Goobbee Circuit, and has almost all his life been connected with our Missionaries. He is a Brahmin, and hitherto caste has prevented his entrance into the Christian church. But though he has not yet made a profession of Christianity, he is so far under its gracious influences, that his conduct as a Government officer is worthy the imitation of all his brother magistrates. After we had seen the large temples, some of which are very old, and all in a dilapidated state, we went to the corner of a street, and preached the Gospel to about one hundred attentive hearers. Hinduism, in this and many other places, is more compactly and firmly united in the minds of the people than the stones of their temples are to one another. Satan has done the one, and only mortal man the other. But as the system is built upon a foundation of falsehood, it must fall, by the power which accompanies the instrumentality that we are using. After preaching, we gave a few Gospels to such persons as we thought would make a good use of them. Many people followed us to the bungalow for books; to some of whom we gave Gospels, and to others tracts. We are always anxious to show that our books are valuable; and we therefore do not give indiscriminately to everybody. We test each one's ability to read before we give him anything. This morning some of those who could read well went out of our rest-house into the verandah, as soon as they had obtained a Gospel, and began to read it to a few listeners, who gathered round; others read as they went home; and all appeared to value the gift. We know that this is good seed, and we hope that this day it will fall into good ground. A sermon heard in the street may be forgotten; but the word of God read repeatedly will not be forgotten. We think we are doing right in giving both the written and the preached word to the people, and on both we expect the Divine blessing.

The Mussulman who promised last evening that he would come and confute us this morning, in the fort, did not keep his word. But about eleven o'clock he came to the bungalow to dispute. He brought with him the Old and New Testaments in Hindustani, and also a book of objections to Christianity, prepared and printed by some Mohammedan. Several persons of his own creed accompanied him, and also some Hindus, altogether about sixty people. Mr. Hardey, who was our chief speaker, had great patience with his opponent, who, though not skilled in the defence of his own religion, yet, in his attack upon Christianity, talked a great deal of nonsense. The disputation lasted for about three hours. Of course, the Mussulmans were not convinced, they never are; but the Hindus who were present clearly saw the superiority of Christianity over Mohammedanism. They admitted the doctrine of sacrifices, and they saw not only the necessity of an atonement being made for the

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sins of the world, but also that Jesus Christ has done what sinful man needed. Some of them appeared to be deeply impressed. With difficulty we cleared the room, to get our dinner. But some of the people did not go home; they and others came in again as soon as our dinner was over. We conversed with them about the plan of salvation, and other suitable subjects, until five o'clock, and then went out to preach in the Bazaar. We had an attentive congregation of about eighty people, to whom we spoke in succession for about an hour. This was our concluding service at Muddoor. During our stay here, Mr. Hardey's colporteur sold seventeen portions of Scripture, and we gave away seventy-three portions, chiefly Gospels, and also twenty-one tracts.

19th.—We left Muddoor this morning, and rode about six miles to Chikka (small) Arasankeri, a village containing about four hundred people. There is no public rest-house here for travellers; but after some time we found a shed, composed of four posts, and what had been a long time ago a tiled roof. I send you a sketch of it. Whilst our cook was preparing our breakfast under a tree, we went into the principal street of the village, and having taken our stand in the verandah of a respectable house, we preached to about sixty people. I believe this was the first time that a sermon was ever preached in the village. The people looked and heard with amazement. After breakfast we walked about two miles to Dodda (large) Arasankeri. I got two men to carry me over a shallow river, and Mr. Hardey borrowed a pony from a native man, who happened to ride up just at the moment it was wanted. The village contains about eight hundred people. We had a congregation of fifty or sixty. We found amongst these simple peasants a few very sensible men, who conversed with us after preaching about Hinduism and Christianity in a manner that was particularly encouraging to us. To the few who could read we gave a Gospel each; and, if we may judge from the spirit in which the books were received, they will, I think, be made a good use of. There was not, up to this day, any portion of the word of God in the village, neither had there ever been a sermon preached in it before. The day was cloudy; so that we were not at all inconvenienced by walking back to our frail abode, already described.

After dinner, and a little rest, we went and sat down in the verandah of a house, to read the Scriptures, and to converse with any persons who might wish to know something about them and the way of salvation taught therein. We soon had a very interesting company. We invited two or three of the natives to read aloud some chapters which we selected. We made comments on particular verses or paragraphs, and elicited the opinion of the hearers. One old Brahmin particularly admired Psalm cxxxix., which gave us the opportunity of showing the difference between the true God and idols, and of adding suitable exhortations. And so on with other passages and doctrines. In this way we spent two hours with twenty or thirty people, and on all invoked the Divine blessing. We had not only to expose Hindu idolatry, but Popish idolatry also. The people told us that, many years ago, a Roman Catholic Priest began to build a chapel in this village, but was prevented either by Hyder Ali, or his son Tippoo. About this we know not the truth; but there is the foundation of a building, and there is a stone cross six feet high about twenty yards from it. The people say that a Priest comes sometimes to make *pooja* (idol worship) there; that the place and cross are considered by Hindus as well as Papists to be sacred; and that occasionally people come even from a great distance to worship the cross, and thereby obtain deliverance from sickness, &c.: and certainly the cross has the appearance of having been anointed with oil for many years. In these two villages we gave away twenty portions of Scripture, and twenty-six tracts.

As we could not in this village find a dry place to sleep in, we rode forward in the evening four miles to Gooddi Kéri: a small hamlet of twenty houses, where there is a kind of rest-house. We arrived before it was dark. We found the women sitting at the doors of their cottages spinning, the potter working on his wheel, and the children playing in the one short street. The evening was very fine, and had the people been Christians, it would have been a happy little village. But they knew nothing of the true God; they had no hopes beyond the grave. We endeavoured to set the truth before them; but they only seemed amazed. Not one of them could read. They had been brought up in ignorance and superstition, and appeared to think of nothing but providing themselves with food, and praying the village idol to keep away sickness. Whilst we were speaking to them, two men came from a neighbouring village, who were able to read. We gave each of them a Gospel, with strict injunctions to read

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them carefully, and then practise what they learned thereby. In one little rest-house there was an idol, and, when it became dark, a young man brought, as usual, a small lamp to burn before the little stone image all night. We took occasion to speak to him about the sin of idolatry, and to direct him to the true light. With this little address the public labours of the day were ended. We then commended ourselves, our work, and the people to God in prayer, and slept in peace.

20th.—We started early this morning and walked about six miles to Málavely. The weather and the scenery reminded us of a summer morning in England. We did not intend to walk all the way; but the time passed pleasantly, and we found ourselves at the end of our journey almost before we were aware of it. We arrived about eight o'clock, and took up our abode in a choultry, a room without either doors or windows, having three walls and a roof, but quite open on the fourth side. The choultry to which we came this morning is about eighteen feet square, and built of stone. It has a stone roof, supported by stone pillars. These buildings are erected by Hindus as meritorious works of charity. Before breakfast we conversed with a number of native officials, and other influential men of the town, some of whom met with us about half a mile from our journey's end, and accompanied us thence to the choultry in a very friendly way. In the midst of our conversation the Amildar came to see us. He, like the one at Muddoor, received instruction from myself and other Missionaries, when quite a lad, and was afterwards employed by me as a Teacher in the Mysore Rajah's school. But since then he has not been in immediate connexion with us. He adverted gratefully to the advantages he had received from our Missionaries, was very friendly, and provided us with all we needed to make our room comfortable. But no amount of friendship in a Hindu will ever induce him to invite an Englishman to his house to partake of food, or even to give him a night's lodging. He would on no account so defile himself and his house. Many people in England appear to think that the English residents in India treat the natives with disrespect and contempt; but it is not so. The disrespect and contempt are manifested only by the natives towards the English. We give them free access to our houses; but they consider us too impure to enter theirs. This is one of the results of caste.

After breakfast we walked into the fort, which, though now in ruins, was a very strong and important place in the time of Hyder Ali and his son Tippoo. A battle was fought about two miles distant between General Harris and Tippoo, a short time before the fall of Seringapatam. About the centre of the outer fort we saw a number of people removing very large stones from a dilapidated building. While we asked a few questions about the old building, and what they were now going to do with the stones, a number of people gathered round us, so that we commenced preaching without delay. Our congregation was composed principally of the lower class; but there were amongst them some very shrewd men. The head stone-cutter appeared to be very intelligent. He proposed some important questions, and appeared much struck with the doctrines we preached. We invited him and his people to come and talk with us in our choultry when their work was done. Thence we went into the inner fort, and presently commenced a conversation with some Brahmins. One or two were ready to talk and dispute; but none of them seemed inclined to hear us preach. We conversed half an hour with some merchants, and invited them all to come to our rest-house. In the afternoon eight or ten respectable men came, and we had a succession of parties until late in the evening. We attempted to show them that they were all sinners, deserving eternal punishment; and that the only way of salvation is that laid down in the New Testament. To as many as could read we gave Gospels and other portions of the word of God.

(*To be concluded.*)

FIJI.

LETTER OF A NATIVE ASSISTANT MISSIONARY.

A FRIEND in this country, writing to one of the Missionaries in Fiji a few months ago, enclosed a note to Paul Vea, expressing a Christian interest in his welfare, and encouraging him to persevere in the

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blessed work of preaching the Gospel. In reply, he received the letter subjoined, in forwarding which he writes, "From the high tone of spiritual religion, love to souls, ardent zeal for the glory of God, entire self-consecration to the service of Christ, as also on account of the appeal to the sympathies of Christian people, I have thought it probable that you would deem it worthy of a place in the Notices, or one of your periodicals." The Missionary who sends a translation of the document accompanies it with this remark, "I have tried to translate it according to the idiom: some of the figures cannot be given exactly, and lose their beauty in translation. The repetition is purely Fijian; so is the abundance of adverbs and adjectives."

Kandavu, April 16*th*, 1858,

MY FRIEND AND BROTHER IN THE GOSPEL OF OUR LORD JESUS CHRIST,—I received your letter in the month of April, 1858. I read it, and knew therein your love to me. I was greatly happy indeed. I was happy when I knew the suitableness of the death of Jesus, that he made the bond to be one only with which you and I are bound. I was happy like the day I was saved in.

My friend, I report away to you very good thing from our heavenly Father. I am saved. Jesus saved me in the day that I believed him. I am saved through his blood. Jesus has taken away my pain, and my old nature, and my fear. Indeed I am saved; because worldly things are dead to me, and I give up my country and my friends. My heart is alive only to Jesus. The love of Christ has laid hold of me. I gave myself to him, that I might only live to him, that I might preach him and his death, yea, that I might die also to him. It is life only to me, the death of Christ.

I gave myself also to the messengers of God, that they might do with me as they judged. When I was young, I went to Samoa with Mr. Turner; there they appointed me to Rotumah, and I went. They then appointed me to come to Fiji, and I did not follow enduringly, [that is, I did not do it grudgingly, it was no hardship to me]. I very much approved to preach the Gospel of Christ, that I might exalt him therein.

But there was one thing that I found in Fiji, tribulation, on account of war, and eating men. On some days I saw that death was near to me, for the enemy was at hand; but in that day I was well prepared to go therein, and be with my Father in heaven. When I came here to Fiji, they appointed me to go to Nakorotumbu, and I went and dwelt therein. I found tribulation. I returned from there, and I was sent to Lavona. I returned from here, and they appointed me to Kandavu. I went alone with my wife, and lived at Kandavu. There were only three old men *lotu*; for the people were Heathen. I remained there pitiable; for the war was great, and the eating of men at that time. But in this age the *lotu* is great at Kandavu: there are now eleven thousand in the church. The marriages are numerous. But in this age the work is difficult indeed in [throughout] Fiji; because the *lotu* is great, and the messengers of God, the Missionaries, are few. Few, indeed, are the days that I eat with my wife; for I am going constantly to preach, marry the people, and baptize. In some days I am employed from morning to night in marrying, baptizing, and preaching.

Yes, the work is great, and my happiness grows greatly indeed. And my death grows near. My chest is pained in preaching; but I wish to die in Fiji, in the work of our God, and to help the Missionaries; for I remember the payment coming in the last day.

My friend, do you report my begging to the Ministers. Do love Fiji. It is a pitiable thing that they are so few the Missionaries. May some volunteers come to Fiji! Do you make known my love to the Preachers, and to the church in Britannia. Report me to them. I am a branch of the olive from the bush; but I am grafted into the true olive, and I live therein.

My love to you and the lady. My wife Lydia Vea, and Mary Eliza, [a relative,] they are in this bond of remembrance. I send away greatly indeed my love to you and the lady. You and I are not seen to each other in this world, but our hearts alone kiss each other; but you and I will be seen openly to each other in the last day, in the presence of our Lord Jesus Christ. Greatly my love.

I, PAULA VEA.

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Extract of a Letter from the Rev. John Polglase to the Rev. James Calvert, dated Lakemba, September 10th, 1858.

THERE will be about £89 forwarded to the Bible Society from this District-Meeting, on account of New Testaments sold in the Lakemba Circuit, which, together with what has been already remitted, will be equal to the amount due from this Circuit's share of books. From your knowledge of the Fijian idiom, and Mr. Meller's acquaintance with the original languages, we hope to have a good translation of the word of God to put into the hands of these people.

Mr. Malvern leaves for the colonies; so that we shall be weaker this year than we were last. We have again an increase in this Circuit, and things go on as usual. The Teachers appear in pretty good working order; and their different duties are performed with as much regularity as you can expect.

You can tell the friends in England, if you please, that there is some reason to hope that the Lakemba Circuit will, in a little time, very nearly be self-supporting. The people have contributed ten tuns of oil this year, and much more might have been obtained had we oil-tanks. It is not at all difficult for them to contribute twenty tuns yearly; and, if I judge rightly, they will do so. I have brought the subject before them; and they have responded to it in a more liberal manner than I expected. The proceeds of Missionary Meetings in Lakemba alone were about three tuns of oil. There are returned from this Circuit this year above 3,400 full members, and 1,000 on trial. Were all these fully saved by grace, what a glorious number for Fiji! We much need an outpouring of the Holy Spirit upon our different Societies, to make every individual member alive to God.

FRIENDLY ISLANDS.

BY the overland mail from Sydney we have received intelligence of the return of the Missionary ship, "John Wesley," from her annual visit to the Fiji Islands and the Friendly Islands.

The intelligence from the Friendly Islands is of a favourable character. The "John Wesley," on her voyage out, was freighted in part with an edition of Dr. Barth's Church History, translated into Tonguese by the Rev. Thomas West. By some oversight these books were not landed at Tonga, but were carried on to Habai, and were in extensive circulation among the natives at the date of the Popish aggression already known to our readers; and were the means of preparing the minds of the people for that lamentable affair. The whole edition has been disposed of, and there would have been purchasers for them all had there been three times as many.

The Popish settlement is shunned by the natives, and will probably prove a failure.

The following communications from the Rev. Thomas West and a Native Teacher in Tonga will be read with interest.

London, February 17th, 1859.

REV. AND DEAR SIRS,—I shall feel extremely obliged if you will kindly permit the publication of the accompanying letter in the forthcoming "Notices." It is a translation of one I have received in the Tonguese language, from a Chief whose position is that of Admiral of the King's fleet. He is one of the very best men in all the Friendly Islands, as may be inferred from the truly Christian spirit and sentiments of this communication.

The letter is important, because it illustrates various points of interest connected with recent affairs in those islands, and it also shows how much the natives appreciate the various books which have of late been translated and sent out from this country, through the liberality of the Missionary Society in England.

I may just observe, in conclusion, that I have received several letters from natives, of a similar character with that which is here given. From one of these I learn that the King made use of the

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following most touching and expressive language, in allusion to the recent proceedings of the French: "We are a people without power, and we lie, as it were, on the ground. And should powerful countries come, take hold of us, and dash us down; and should they strike and strike until we are broken by an angry people who wish our overthrow; still, for one thing, let us hold fast our religion, and let us continue to embrace Jesus Christ, that so our souls may live for ever."

What heart in Christian England will refuse a tribute of respect to the King for these magnanimous words? And shall we not unitedly pray that he and his country may long be preserved from the designs of wicked and unprincipled men?

I remain, dear Sirs,
Yours respectfully,
THOMAS WEST.

The General Secretaries.

(TRANSLATION.)

Neiafu, September 7th, 1858.

O, MR. WEST,—I write my love to you and Mrs. West, and all your children. My love—my love—my love. You are hidden from my eyes, but you are still present to my mind. You are not yet forgotten. Perhaps you thought you were forgotten because of my long delay in writing; but that was not the cause. After my return from Fiji the Lord took away three of my children—the girls who devoted themselves to the school. We and the friends rejoiced that the Lord had taken his children to himself, because they knew the true foundation, and had a hope of the inheritance in the sky through Christ. The youngest lost her voice in her illness; but the few words she did say showed that her mind was thinking of the school: and when in health she always remembered the hour of secret prayer. Therefore, Mr. West, I am thankful to the Lord that he has so blessed the work of the Missionaries here in Tonga, to the old, and to the young, to the people, and to the Chiefs. This land of ours is ignorant of many things that are useful in the world, and it is without worldly wealth; but thanks be to God that he has brought us the true spiritual wisdom, and spiritual riches. What, if we do differ as to the riches which moth and rust do corrupt? Only let us be one in the spiritual riches, that these earthen vessels may be of use; that old things may pass away, and all things become new in Christ.

On our return from Fiji a great storm burst upon the fleet the second night after we sailed. Many of the canoes were damaged and in danger. Our spars (of the King's canoe) were broken, our sail was torn and quite destroyed. The masts of several of the canoes were broken; and thus the fleet was scattered. Some made for Tonga, some went back to Fiji, and some made for Haabai. We paddled our canoe for two nights, and having reached Tofua, the King ordered us to make fast there and wait for a wind. We were there one night, and then the Lord brought us a fair wind, and we sailed for Lifuka, which we reached on the 25th of December, 1856. We were thankful to God because of his mercy in saving us and bringing our fleet to land; for not one of the canoes of our fleet was lost. During the first year after our arrival a great hurricane fell upon Vavau and Haabai. The large chapel in Neiafu was blown down, and scarcely a chapel in the land was left standing. In those places famine followed; but Tonga has had abundance of food even until now.

I reside here in my own district, and have charge of the work of the Lord. We have ten male and four female Leaders. Peter Ahomee and Samuel Nabaa are dead. They departed happy in the Lord to the glorious coutry.

One evil thing is, that the Romish Priests have now a residence in Hihifo. A French ship of war came to demand of the King an explanation, why he had broken the treaty which he had made with the Governor from Tahiti. For the Priest, Calignon, went to Haabai, and they would not allow him to take up his residence on shore until they should hear from the King at Vavau. And this, they say, is a breaking of the treaty, and therefore Haabai has to make restitution. Since then, the deceivers have come here also, and tell us they have come to bring the truth, whereas they are physicians with useless medicine. Calignon went to Houma to assemble the people there who are *lotu-boöi*, (Roman Catholics,) and in his sermon he told them that they might expect the ship of war would come and bind the people (the Protestants). Upon hearing this, a chief woman, called Feke, a Roman Catholic, rushed out, and, addressing the Priest, said, "You don't speak straight about religion—you talk nonsense;" and with this she left them. They are using a great many threats to our people, and their true character begins to be seen in these islands. A man from Samoa has come here, and talks about

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their doings there, and he says that a great many of the Roman Catholics have joined our Society.

I am thankful, Mr. West, that in your love you are still labouring for us. We have received the Arithmetic and the other book which followed, a Church History. I am now reading it. It makes me joyful and happy. That book is a great boon to Tonga. The Priest has read it, and he says it is true, but that these were things done in other times. He says that the book speaks evil of their religion.

I have now a beautiful canoe which was built for the King's son in Fiji, and I give the use of it to our Missionary, Mr. Lee, just as I used to do to you. We often sail together. And now, Mr. West, I beg that you will draw me some charts, by which I may be able to sail to different places.

This is the end of my writing to you, Mr. West, and I send my love to all the Ministers and to all the church of Christ in England.

Me,

SAMUEL ULA.

SOUTH AFRICA.

Extract of a Letter from the Rev. Thomas Jenkins, dated Palmerton, September 27th, 1858.

I HOPE the following incidents, in connexion with our labours of the past year, will not be deemed uninteresting.

It is an ancient custom with all these tribes, that when the son of a great Chief is about to be inaugursted into authority in the tribe, he must first perform some feat of valour, or otherwise he stands the chance of having little or no respect even among his own people; a custom attended often with the worst of evils, as the following affair will illustrate. Umgikela, the great son of Faku, is now about to be invested with sovereign authority in the nation; for which great preparations are being made. At the commencement of this year, he secretly prepared a large force, and went out to attack Jojo and his tribe, the Amaxesibi, who before had committed several acts of aggression on portions of this tribe; and which, to prevent retaliation, I had attempted to adjust, but failed. The young Chief divided his force into two divisions, giving the command of one to an elder brother, whilst he commanded the other; but taking care himself to attack the weakest part of Jojo's tribe. Falling on the enemy by surprise, he swept off about five or six hundred head of cattle, with which he returned, with, of course, great glory; but tarnished by the loss of a younger brother, who was slain in battle. The elder brother, however, who commanded the other division, met with a sad defeat: numbers of his people were killed, and he himself was taken prisoner by Jojo; narrowly escaping death before he was recognised as Faku's son. At first he was supposed to be among the slain, amounting to seventy or eighty men. But after a few days, Jojo contrived by women to give the information that he had him in custody, and required a large number of cattle for his ransom. But the question was, who could be the medium of negotiation, as intercourse between the two tribes was now excluded, and especially through the cruelties practised by the Amaxesibis; for out of revenge they not only cruelly murdered many that were taken prisoners, but put many of the Pondo women, whom they had married, to cruel deaths. Some of them they took to high precipices, from which they were hurled down, and dashed to pieces ere they reached the bottom. (O, cruel Heathenism, thou bearest thine infernal character in every land!) Under these circumstances, Faku hastily sent for me, and begged me to undertake the negotiation for the ransom of his son, by going personally to Jojo, as no one else could go. This gave me a fine opportunity to point out to him, his son, and his chief men, the evil of war, which I hope will be not soon lost upon them. Having made some little preparation, I proceeded to Jojo, taking with me three or four of our men. The distance is about fifty miles. He received me with the utmost coolness; and if I had listened to the men with me, I might have made my exit as quickly as possible; supposing a plot was laid to take our lives. I took little notice of his coolness, and when night drew on, informed him of our usual practice to read the word of God, and to have prayer. He attended, with many others: he then cooled down, and said he would speak the following day. Late in the day he called to his council to know my object. Jojo himself was warm and haughty; but his chief men were more moderate. Finally, it was decided that a hundred oxen were to be given for the ransom of the young man. I then

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departed, and in a few days returned with the hundred oxen; but now Jojo made a further demand in the number of cattle captured from him. These I also obtained; but, alas! he would not liberate his prisoner unless more cattle were presented, stating, he would rather put him to death. I then returned to Faku, and told him the result; when at once he gave orders for a thousand head of cattle to be ready to be sent to Jojo.

How keenly did I and the men with me feel under these circumstances, knowing it would lead to a cruel war! We met together at the throne of grace, and pleaded with Him who has the hearts of all men in his hands; but, just as I was proceeding with the thousand head of cattle, the voice of rejoicing was sounded throughout the land: "The prisoner is free, and on his way home." I was then at his kraal, or village, sitting with his disconsolate mother and wife, who were sure in their own minds Jojo would kill him, although he got the thousand head of cattle. I immediately proceeded the distance of ten miles, to ascertain the fact; and, to our joy, found it true. O how he clasped my hands and said, "This is God's deliverance!" to which all the people responded in the same terms.

I found, on inquiry, that, after my first visit to Jojo, and his renewed demands, one of Jojo's principal men, who had the charge of his safe-keeping, became dubious of Jojo's intentions, and therefore yielded to the entreaties of his prisoner for his liberation. After having laid their plans, he requested liberty to go and see his wife, who was sick. Making known to her his designs, he came at midnight to an appointed spot. Fortunately for the prisoner, the guard was asleep. He went to the spot, found his guide, who took him in the first place a contrary direction to his home, and, after having made a long circuit, the next day at mid-day the prisoner was found among his own people, to their no little joy. His liberator, Jojo's man, (whose wife and children made their escape also,) has been well received, and now ranks as a great man in the nation.

Constrained I am to say, in concluding this brief narrative, "How wonderful are the ways of the Most High!" Jojo lost about five hundred head of cattle; he has had restored to him upwards of six hundred; and the cruel war we were led to forebode has hitherto been prevented. To God be the glory.

This event was a tax upon my time, being away from the station upwards of a month; but gave me the opportunity of mixing with the people under peculiarly humbled circumstances, and of preaching the Gospel of peace to those who seldom or never hear the word of the Lord. I also spent several days at Jojo's place, where we had divine service twice every day. Many of the people often said to me, "All these things have come upon us because we have lost our Missionary: so it has been with other tribes, and so it is with us." Thus so it is with the Heathen mind: they must attribute every untoward event to some cause or other, as will be seen in the following sad affair, which is closely connected with the above narrative:—A man of great rank in the tribe was charged by the witch-doctor (identical with the fetish of Western Africa) with having caused the death of the above young Chief, who was slain in battle; and also with causing the illness of the children of another son of Faku. This son was married to one of his daughters; but this could not help him under so grave a charge. The word of the doctor was brought to him, while he was sitting in his own house, and little aware of the near approach of his executioners. From the word of the witch-doctor there is no appeal. He was seized upon, together with one of his sons, brought to the torture, and both were quickly put to death. The custom has been, in this tribe, that when any one is charged by the doctor with bewitching, or causing the death of any of the Royal Family, every branch of that family must be put to death, men, women, and children; even if found in a distant part of the tribe. Faku himself sent me the information immediately; and, in order to assuage my shocked feelings, and to point out *his virtue* in modifying this horrid custom, sent to say that he had only allowed the father and one son to be put to death; the other branches of the family he had permitted to escape; giving them portions of the confiscated property, and withal sent to my charge the daughter married to his son. She is now here, and within the last week gave birth to her second child. According to custom, it is not allowed for the husband ever to recognise his wife again under such circumstances: but it is pleasing for me to remark that the husband has been several times to see her, and in a short time she will probably return to her home again. How thankful must she be for Gospel influence in the land! But for this she would have been numbered with the dead.

In my late visit to the frontiers, I had

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an opportunity of witnessing the sad effects of the late Kaffir infatuati on, in the destruction of all their cattle, and the expulsion of the great Chief, Kreli, out of the ancient land of his fathers. From the Bashee River, to within a few miles of King William's Town, a distance of upwards of one hundred and fifty miles, not a single village was standing; neither did we see man, woman, or child, (save a few policemen near Butterworth,) nor yet a single beast of any kind, where but three or four years before, this land had its thousands of inhabitants, and teemed with its innumerable herds of cattle and flocks of goats, &c. Alas! "how has the fruitful land become a desolation!" Surely, in this awful calamity, the finger of the Almighty is most visible; for, as in a moment, the land is swept with the besom of destruction, and from it is "made to cease the whole stay and staff of life."

Kreli himself, with a small remnant of his followers, have taken refuge in the rugged parts of the country, between the Morley station and the Bashee river. He and those with him are in a most destitute state, having nothing to subsist upon but what they can obtain from the charity of others, which must be very scanty indeed from the partial crops of last season. He has repeatedly sent his brothers to me, begging me to go and visit him, that he may tell me, as he says, "all that is in his heart," saying, "He is no more a Chief, or even a man. He is dead." Pity for his fallen greatness, and his almost famishing condition, with a hope that in his humbled state he would listen to wholesome counsel, would have prompted me to see him ere this; but, being informed that some misunderstanding has taken place between him and one of his petty Chiefs, which may lead to something more serious, I deem it more prudent to postpone my visit for the present; as it appears that this petty Chief is the medium of communication between Kreli and the Government officer now near the Bashee river. In all his messages, he inquires, "Where is the Missionary, who was on his way to me at Butterworth, when I left my country?" It is affecting to see his brothers weep, (as well as others,) when they are reminded of their past folly. A Kaffir is not without a heart to feel. Surely, when God's judgments are upon them, they will learn righteousness.

Some thousands of these deluded creatures are now scattered in this tribe. Many of them have become residents on this station, the hearts of some of whom God has touched with the word of his grace; by which they are led to seek an interest in that Saviour, whom, in their own land, they "despised and rejected." How mysterious are the ways of God, and his wonders past finding out!

In consequence of such a large increase of people, during the last year, on our Mission village, our chapel now has become far too small for their accommodation only; to say nothing of the large population that surrounds us. We want a place of worship that will at least seat a thousand people; but how to accomplish this I know not, unless the friends of Missions reach out their aiding hand for this special object. In a former letter I thanked those friends who had so kindly aided us in our school department, &c., in Kaffir style: *Diyabulela ungadinwa namhla namgomso dobuya dica.*—"I thank you. Don't be tired to-day, nor to-morrow, I will ask again." Now is the time: friends, do help us!

Our own people are ready and willing to do all they can in labour,—in money they cannot contribute: they have it not. There is one peculiarity in connexion with this station, which I have not seen on any other: that is the large number of strangers we constantly have in the place; partly, it may be accounted for, from the fact that there are few Chiefs far or near, who, in their wants and difficulties do not send to give me the information. These by their visit have the opportunity of hearing the truths of the Gospel, which we cannot suppose are altogether lost upon them. Indeed, I may mention a case of recent occurrence in confirmation of this. One of our church-members, who was baptized last year, was travelling in a distant part, far away from any Mission station. Here he met a man who inquired of him if he were a *kumsha*, (a "school-man") to which he replied in the affirmative, and inquired the news; when he said, that "there is no news, excepting that death is in the village I have just come from, such an one," (mentioning his name) "is now dying, and he has been crying to see a schoolman." Thither he went at once, and inquired for the dying man. When he saw him, he appeared to be in his last dying strife, and a doctor was then performing his hideous antics on his person. The sick man rallied when he saw the *kumsha*, and said, "O pray for me, for none can help me but God only." The school-man spoke to him, and exhorted him to be concerned about his soul, and as for his recovery, it was altogether with God; for he himself was

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nothing, nor could he in any way assist him, but according to the will of God. He then spoke to others in the house, and they all knelt in devout prayer to God, while the sick man apparently responded to every petition. He recovered, and is now well. I will not say what the impressions of the people were, excepting that with one voice they said, "Verily, God hears prayer." Pray for us.

Extract of a Letter from the Rev. Arthur Brigg, dated Heald-Town, November 11th, 1858.

I AM happy to inform you that the work in this Circuit is in a very encouraging state. The people (Fingoes) are anxious to hear the word, so that our chapels are full to overflowing. At Heald-Town, on our monthly sacramental Sundays, we are obliged to hold two services at the same time, so that all who come may hear, the congregations being too large, by two or three hundred, for accommodation in the chapel. Of course, we are enlarging, and calculate we shall afford accommodation for four hundred more when the alterations are completed. But even this additional space will be occupied immediately, and we shall require an entirely new sanctuary. All the means of grace are well attended; even at the early morning services, at half-past five o'clock, we have regularly upwards of two hundred persons present.

During the last few months the Spirit has been poured out amongst us, and many have been added to the church; so that at the ensuing District-Meeting we shall have to report an increase on the year of 112 members, with 109 on trial; and an increase in the Circuit income of £40. 17*s.* 6*d.* The number of adult baptisms is 103, being an increase of 45 on the previous year. In every department of the work we have encouraging tokens. Nor are these confined to Heald-Town alone: all our sub-stations have participated in an equal degree, especially the Ncara, where a Native Teacher resides. He has got a neat little chapel built, capable of accommodating about one hundred and fifty people, which is already crowded. He is a man of the right stamp, active, intelligent, pious, and earnest. His preaching is so powerful, that some of the Heathen people of the place wished him to be removed. They said, "He is always talking to us about our sins, and we do not want to hear it; it troubles us." Several Heathen families went away, because they feared that, if they stayed, they would be converted.

A few months ago, one of the native witch-doctors was sent for to attend a man who was sick, living at the Ncara. A number of people assembled to witness the operation of curing the invalid. The Heathen Chief Mabandhla, who has tried to hinder the work of God in various ways, was among them. James Unijila, the Native Teacher just referred to, also went, and stood among the crowd, waiting to see if any opportunity occurred for him to expose the deceptive practices of these impostors. The first operation performed by the witch-doctor was, to plaster the sick man's body with soil from the cattle-kraals. By and by, after various other mystic rites, she drew out something from the body, apparently with her hand, and exclaimed, "Here it is! I have got it! I have taken out the thing which caused the sickness!" "What is it?" the people asked with one voice. "A large piece of meat," she replied, insinuating that it had been swallowed whole, and would not digest. At this moment Unijila sprang forward, and seized it from her hand, and held it up in the sight of all the people, and demanded that they would examine it for themselves, crying to them, "Look! she says this is *meat!* What is it?" They all saw that it was merely *a piece of dry cow-dung.* The imposition was successfully exposed. A few days after, Mabandhla came with the witch-doctor to Heald-Town, to see Mr. Ayliff, and peremptorily required that Unijila should be removed. Mr. Ayliff replied, "No, we cannot remove him; you will be glad he is there when you are converted." The Chief replied with determination, "*I will never be converted.*" The work of God, however, is going on in his family. His principal wife is a Class-Leader, and very useful. His eldest son is also converted, and has put away his second wife, only retaining his first. He is a consistent member of the Society. This is matter for greater rejoicing, as he is the proper successor to the kingdom, in case of the old Chief's death.

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ARRIVALS, &c.

INTELLIGENCE has been received of the safe arrival of the Rev. J. Hulbert at Sierra-Leone, and the Rev. John J. Corlett at Antigua.

The Rev. George Blencowe and family arrived safely at D'Urban, Natal, on December 6th.

The Rev. James H. Peet arrived in safety at Bathurst, River Gambia, on January 9th.

The Rev. Alexander J. Gurney, has returned to Cape-Coast, from Sierra-Leone, greatly improved in health.

Messrs. Roach, Jackson, Lefevre, and Herbert returned to Sierra-Leone, on December 17th, from the Niger Expedition, all well.

The steam-ship "Governor Higginson," having on board the Rev. Messrs. Jones, Kilner, Levell, Robinson, and Talbot, for India and Ceylon, was spoken on January 5th, in lat. 16° S., long. 33° W.

The Rev. George Hurst, Mrs. Hurst, and family, and the Rev. James Hutchison and Mrs. Hutchison, have arrived safely at Melbourne, Australia.

DEATH.

IT is our painful duty to place on record the death of the Rev. William Woon, for eight-and-twenty years a zealous and laborious Missionary in the Friendly Islands and New-Zealand. He died in great peace, at Wanganui, on September 22d.

Mr. Woon was appointed to the Friendly Islands Mission in the year 1830. At that time there were no passenger-ships to that part of the world, and the only means of conveying the Missionaries and their wives to Tonga was by putting them on board a South Sea whaling-vessel, with the understanding that they should be landed at their destination at the earliest date at which it might be convenient without interrupting the business of the expedition. Their accommodations on board this ship were scanty, and the comforts the smallest imaginable; but it is well remembered that Mr. Woon and his beloved wife, now his widow, and Messrs. Turner and Watkin and their wives, undertook the voyage with great cheerfulness. They sailed from the Dog and Duck Dock, on the River Thames, in the summer of 1830, and were not landed at Tongatabu until March 10th, 1831.

Mr. Woon's large bodily frame, together with his many amiable qualities as a man and as a Christian teacher, served to endear him to the aborigines, amongst whom he laboured for many years. He had retired for some years as a Supernumerary before his death. Captain Paul, the officer in command at Wanganui, kindly allowed a company of soldiers, in charge of Captain Blewitt, to carry the veteran Missionary to his grave. An old friend, the Rev. R. Taylor, of the Church Mission, was to have taken part in the funeral service, but was prevented being present by the swollen state of the river; the last duties were therefore performed by the Rev. Mr. Hoggs, Scotch Minister, the Rev. Mr. Kirk, and Mr. Allsworth.

THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £28,874. 12*s.* 8*d.*

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BATH DISTRICT.

	£.	s.	d.
Christmas Off.	63	11	4
Bradford	14	15	2
Frome	29	9	11
Midsomer-Norton	51	1	9
Bath	7	4	5
Devizes	13	4	11
Trowbridge	35	0	0
Shepton-Mallet	24	0	0
Sherborne	22	15	7
Melksham	94	10	1
Castle-Carey	27	2	9
Glastonbury	13	0	0
Shaftesbury	50	0	0
Dorchester	34	1	10
	479	17	9

HULL DISTRICT.

	£.	s.	d.
Christmas Off.	117	10	8
Hull, West	67	1	1
Hull, East	79	19	10
Barton	103	13	3
Goole	22	10	0
Beverley	56	18	1
Bridlington	126	4	6
Hornsea	16	13	6
Gainsborough	35	4	2
Howden	96	16	5
Snaith	97	3	9
Grimsby	91	12	3
Brigg	60	5	6
Patrington	28	3	0
Driffield	95	6	8
Epworth	56	0	4
	1151	3	0

EXETER DISTRICT.

	£.	s.	d.
Christmas Off.	50	6	4
Exeter	89	15	7
Bridgewater	25	0	0
South Petherton	10	0	0
Teignmouth	35	0	0
Sidmouth	12	19	0
Okehampton	17	5	0
Dunster	65	6	6
Bideford	50	0	0
Axminster	11	18	8
Bridport	36	7	3
South Molton	40	15	0
Taunton	209	9	5
	654	2	9

WHITBY AND DARLINGTON DISTRICT.

	£.	s.	d.
Christmas Off.	70	0	7
Whitby	33	0	0
Ditto, 1859	43	14	9
Hawes and Sedbergh	42	14	4
Bishop Auckland	78	0	0
Reeth	49	12	4
Bedale	117	12	3
Danby	2	0	0
Richmond	56	14	4
Middleham	21	11	2
Barnard-Castle	36	17	5
Stockton	130	19	6
Darlington	77	10	9
	760	7	5

SOUTH WALES DISTRICT.

	£.	s.	d.
Christmas Off.	65	19	8
Carmarthen	43	9	9
Brynmawr	25	0	0
Haverford-West	110	3	1
Pembroke	66	4	7
Swansea	49	2	2
Merthyr-Tydvil	70	3	6
	430	2	9

CHANNEL ISLANDS DISTRICT.

	£.	s.	d.
Christmas Off.	3	17	4
Guernsey, English	40	10	9
Guernsey, French	25	11	8
Jersey, English	63	18	10
	133	18	7

YORK DISTRICT.

	£.	s.	d.
Christmas Off.	154	12	3
Easingwold	62	7	11
Helmsley	35	15	6
Malton	36	10	10
Pocklington	33	11	5
Ripon	24	14	10
Scarborough	42	19	10
Selby	32	2	6
Tadcaster	157	8	2
Thirsk	42	14	0
	622	17	3

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month: the following sums have been received by the General Treasurers, since our last announcement, some of which are included in the Remittances acknowledged from the Districts.

Moneys received at the Mission-House.	£.	s.	d.
Legacy of Mr. James Bazley, of *Plymouth*, Mr. T. Pollard and Mr. Joseph Wills, Executors, less duty	135	0	0
Legacy of Mrs. Pulleine, of *Market-Weighton, East, Yorkshire*, Mr. Jackson and Mr. Buckland, Executors	5	0	0
Ditto, on account of the Residuary Estate	100	0	0
	105	0	0
Legacy of Mr. Charles Seymour, of *Birmingham*, Mrs. Seymour and Mr. W. Warlow, Executrix and Executor	100	0	0
Legacy of Mr. A. D. Newton, by Mr. J. Dawson, *Sunderland*, Executor	90	0	0
Mrs. Amelia Smith, *Barnet*, by Mr. H. North	25	0	0
Ditto, in remembrance of her late Husband, by Ditto	25	0	0
	50	0	0

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	£.	s.	d.
Mrs. Warren, *Dublin*, for the Fiji Mission, by the Rev. James Calvert, for 1859	50	0	0
Subscriptions at *Calcutta*, by Mr. Remfry	13	0	0
A Farm Servant, for Fiji, the savings of two years, by the Rev. P. M'Owan, *York*	10	15	0
A Friend in the *Bradford, Wilts., Circuit*	10	0	0
Rev. Charles and Mrs. Tucker, *Darlaston*, in answer to Mr. Waterhouse's appeal for poor Fiji	10	0	0
John Nussey, Esq., *Birstal*, by the Rev. P. Samuel	10	0	0
A Friend to Missions, in the *Sheffield East Circuit*, by the Rev. R. Martin	8	0	0
J. I., *Limehouse*, a Thank Offering	5	5	0
Mr. J. Hadley, *Brabant-Lodge, Tulse-Hill* (Donation)	5	5	0
Mr. S. C. Hadley, *Ditto* (Donation)	5	5	0
Arthur Ellis, Esq., by the Rev. Joseph Wood, *Chelsea*	5	0	0
J. P. B. Westhead, Esq., M.P., *Kidderminster*	5	0	0
A Lady, for Fiji, by the Rev. R. B. Lyth, *York*	5	0	0
A Friend to Missions, *Mildenhall*, by the Rev. W. M. Stapleton	5	0	0
A. B. C., *First South Wales District*	5	0	0
H., *Sowerby-Bridge Circuit*, for India	5	0	0
A Thank Offering, *Thorncliffe*	5	0	0
Mrs. Bunting, *Myddelton-Square* — 1 1 0			
Ditto, in continuation of her late Husband's Subscription — 1 1 0			
Miss Bunting — 1 1 0			
Ditto, in memory of her Father — 1 1 0			
	4	4	0
Rev. G. and Mrs. Osborn	3	3	0
A Family of Friends to China, *Huddersfield*	3	0	0
Mr. Dennis, *Bishopsgate-Street-Within*	2	2	0
Messrs. White and Co. (1858 and 1859)	2	2	0
Mrs. W. B. Bird's Missionary Box, *Raglan*	1	4	1
Mr. Elijah Hoole	1	1	0
Mr. H. Treacher, *Oak-Hall, Wanstead*	1	1	0
A Friend, for India, by Mr. J. Bryant, *Landkey*	1	1	0
Miss Storey's Missionary Box, *Crook*	1	1	0
Mr. T. Miles, a Chelsea Pensioner, by the Rev. Joseph Wood	1	0	0
Miss A. M. Fox, *Falmouth*, for Fiji, &c., by the Rev. T. Haswell	1	0	0
A Friend, for Fiji, through reading Mr. Waterhouse's Letters in the Missionary Notices, by the Rev. J. Turvey, *Brigg*	1	0	0
A Friend, for India, by Ditto, *Ditto*	1	0	0
Mr. Thomas Kay, *Woolfold, near Bury, Lancashire*, for Fiji	1	0	0
Mr. John Peterson	1	0	0

HORNCASTLE CIRCUIT, FOR THE FIJI MISSION.

Mrs. Mood, *Bardney*	10	0	0
Bazaar, *Ditto*	11	5	0
Mr. P. Gibbons, *Ditto*	1	0	0
Mr. G. Whitton, *Horncastle*	2	0	0
A few Friends	2	0	0

*** *The cordial Thanks of the Committee are offered for various acceptable Presents to the Society; namely,—*

To the British and Foreign Bible Society, for 500 copies of portions of Holy Scripture, in the New-Zealand language.

To the Protestant Medical Aid Society, for 6 cases of Medicine for Graham's-Town, and 2 for Natal.

To Mr. W. Holloway and his Scholars, Wesleyan College, Westminster, for a small parcel of print Dresses for Heathen Children.

Madras,—Received, with many thanks, from Mrs. Cooper, of Dunstable, a Box of fancy Articles, presented for the benefit of the Girls' Boarding-School, Royapettah.—Rev. E. E. Jenkins.

Printed by JAMES NICHOLS, of 45, Hoxton Square, in the Parish of Shoreditch, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish and County aforesaid.—FEBRUARY 25TH, 1859.

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MARCH 25, 1859.

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The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1816.

FOR APRIL, 1859.

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THIRD SERIES. VOL. VI.

FORTY-SECOND FROM THE COMMENCEMENT.

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BISHOPSGATE-STREET-WITHIN;

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JUVENILE CHRISTMAS OFFERINGS FOR 1858.

LONDON DISTRICT.

	£	s.	d.
City-Road	62	6	6
St. John's-Square	33	16	7
Hackney-Road	35	6	3
Jewin-Street	21	5	4
New-North-Road	16	3	7
Great Queen-Street	9	4	2
King's-Cross	7	16	10
Camden-Town	4	18	0
Kentish-Town	14	10	4
Highgate	2	0	0
Spitalfields	10	4	2
St. George's	10	11	7
Limehouse	8	1	4
Poplar	9	13	3
Globe-Road	4	17	0
Stratford	2	13	6
Plaistow	1	2	10
Seamen's Chapel	0	0	0
Southwark	20	2	8
Lock's-Fields School	5	0	10
Peckham	11	14	8
Grove	8	15	1
Silver-Street	2	6	6
Albion-Street	1	11	4
Lambeth	19	15	8
South Lambeth	2	6	2
Walworth	26	16	9
Vauxhall	11	4	3
Brixton-Hill	13	1	11
Southville	10	3	3
Waterloo-Road	4	11	1
Sydenham	3	12	9
Norwood	5	2	0
Hinde-Street	23	7	1
Stanhope-Street	10	0	0
Bayswater	5	15	2
Milton-Street	6	17	7
St. John's-Wood	8	13	4
Chelsea	15	8	2
Westminster	14	13	8
Islington	27	14	0
Highbury	13	12	4
Hornsey-Road	4	17	8
Dalston	6	14	0
Hackney	17	16	9
Stoke-Newington	15	12	4
Tottenham	0	0	0
Edmonton	6	8	1
Leyton	2	5	10
Waltham-Abbey	1	4	8
Deptford	8	10	11
Blackheath	3	0	0
Greenwich	7	5	3
Bromley	0	0	0
Lewisham	3	11	1
Woolwich	21	4	1
Hammersmith	23	8	1
Richmond	9	1	5
Croydon	8	10	8
Barking, &c.	6	4	6
Hertford, &c.	9	16	8
Cambridge	15	8	0
Windsor	10	7	9
Uxbridge	6	19	1
Chelmsford, &c.	8	15	2
Leigh	3	1	3
Colchester	15	5	1
Manningtree	13	10	7
Ipswich	10	19	7
Hastings	11	10	10
Sevenoaks	8	14	11
Tunbridge-Wells	14	6	1
Tunbridge	5	11	6
Lewes, &c.	5	0	0
Brighton	19	1	4
St. Alban's	11	11	11
Guildford, &c.	10	8	6
Dorking, &c.	6	5	4

BEDFORD AND NORTHAMPTON DISTRICT.

	£	s.	d.
Bedford	28	17	7
Leighton-Buzzard	15	0	0
Luton, &c.	51	5	7
Dunstable	31	16	6
Aylesbury	13	2	11
St. Neot's	16	3	6
Biggleswade	17	14	9
St. Ives, &c.	12	12	10
Northampton	8	7	2
Towcester	9	9	7
Daventry, &c.	16	17	1
Newport-Pagnell	9	14	10
Higham-Ferrers	5	0	0
Wellingborough	10	9	7
Kettering	6	9	5
Market-Harborough	3	13	8
Chatteris	11	18	10
Oundle	6	6	7

KENT DISTRICT.

	£	s.	d.
Canterbury	16	11	1
Faversham	7	2	6
Rochester	13	5	3
Gravesend	11	14	9
Sheerness	3	11	3
Margate	21	13	10
Dover	23	13	7
Deal	19	17	2
Rye	7	1	2
Tenterden	7	17	0
Ashford	6	15	9
Sandhurst	13	1	1
Maidstone	8	15	9
Sittingbourne	4	8	10

NORWICH AND LYNN DISTRICT.

	£	s.	d.
Norwich	7	3	5
Bungay	14	16	9
North Walsham	10	19	2
Yarmouth	6	19	7
Lowestoft	10	18	8
Framlingham, &c.	6	16	1
Diss	13	5	11
Attleborough, &c.	10	3	1
Bury St. Edmund's	8	19	6
Hoxne	1	11	0
Lynn	11	11	7
Swaffham	5	13	6
Downham	10	7	2
Walsingham	10	2	6
Wisbeach	6	12	0
Thetford	10	3	0
Mildenhall	9	16	0
Ely	8	18	8

OXFORD DISTRICT.

	£	s.	d.
Oxford	6	15	0
High-Wycombe	2	3	5
Witney	9	0	9
Banbury	23	8	4
Kineton	5	4	0
Newbury	23	14	11
Reading	11	12	6
Hungerford	14	18	3
Wallington	3	19	4
Thame	3	16	6
Brackley	7	8	8
Chipping-Norton	12	3	11
Swindon	18	11	10
Wantage	10	5	2

PORTSMOUTH DISTRICT.

	£	s.	d.
Portsmouth	29	12	8
Gosport	4	1	2
Salisbury	27	17	8
Poole	17	19	2
Wimborne	11	3	4
Christchurch	2	17	10
Isle of Wight	17	10	9
Southampton, &c.	30	9	9
Andover	6	8	4
Chichester	5	1	6

CHANNEL ISLANDS DISTRICT.

	£	s.	d.
Guernsey, English	14	1	8
Guernsey, French	13	8	11
Alderney, English	4	6	6
Alderney, French	4	18	11
Jersey, English	18	18	1
Jersey, French	26	11	7

DEVONPORT DISTRICT.

	£	s.	d.
Devonport	19	18	0
Plymouth	32	19	5
Launceston	23	10	10
Holsworthy	18	15	0
Kilkhampton	11	4	1
Liskeard	20	6	9
Callington	4	12	2
Tavistock	11	5	5
Camelford	7	15	0
Kingsbridge	6	2	0
Brixham, &c.	7	7	0
Ashburton	14	19	3

CORNWALL DISTRICT.

	£	s.	d.
Redruth	6	16	0
Camborne	23	5	0
Falmouth	9	10	8
Truro	11	8	5
Gwennap	5	6	10
St. Agnes	7	1	3
St. Austell	20	6	7
St. Mawes	7	3	5
Bodmin	12	10	10
St. Columb	5	13	6
Penzance	17	13	1
St. Just	10	15	1
St. Ives	9	10	9
Scilly Islands	0	0	0
Helstone	17	17	11
Hayle	8	9	0
Marazion	8	4	1

EXETER DISTRICT.

	£	s.	d.
Exeter	0	0	9
Tiverton	6	18	11
Taunton, &c.	20	8	7
Bridgewater	10	10	0
South Petherton	12	12	6
Budleigh Salterton	2	19	11
Axminster	1	14	3
Bridport	10	6	9
Barnstaple	9	18	3
South Moulton	8	8	6
Bideford	27	10	10
Dunster	9	15	7
Oakhampton	5	14	2
Teignmouth	30	11	11

BRISTOL DISTRICT.

	£	s.	d.
Bristol, North	37	13	4
Bristol, South	18	3	0
Kingswood	2	0	0
Banwell	11	12	6
Weston-super-Mare	12	4	0
Stroud	13	12	1
Dursley	12	17	9
Downend, &c.	4	6	11
Gloucester	22	6	10
Tewkesbury	10	9	0
Cheltenham	36	8	4
Newport (Monmouth)	32	10	5
Cardiff	76	0	2
Bridgend	16	8	7
Monmouth, &c.	6	0	2
Chepstow	6	3	0
Abergavenny	10	4	2
Pontypool	19	10	8
Ledbury	6	0	1
Hereford	9	0	8

BATH DISTRICT.

	£	s.	d.
Bath	12	15	7
Bradford-on-Avon	11	1	2
Midsomer-Norton	23	6	5
Frome	10	4	0
Warminster	2	19	6
Melksham	0	0	0
Devizes	1	16	8
Shepton-Mallet	18	9	2
Castle-Carey, &c.	5	15	0
Sherborne	18	8	5
Weymouth	12	13	10
Portland	17	8	4
Dorchester	30	0	7
Shaftesbury	27	13	0
Glastonbury, &c.	5	10	0

FIRST SOUTH WALES DISTRICT.

	£	s.	d.
Swansea	22	11	0
Merthyr-Tydvil	24	9	7
Brynmawr	31	3	0
Brecon	7	16	1
Carmarthen	8	15	0
Haverford West	10	4	2
Pembroke	12	4	6

SECOND SOUTH WALES DISTRICT.

	£	s.	d.
Merthyr-Tydvil	1	5	7
Aberdare	1	1	1
Ebbw Vale, &c.	4	12	6
Cardiff	0	0	0
Cowbridge	1	12	6
Brecon	0	0	0
Llandillo	1	5	6
Carmarthen	5	15	2
Swansea	3	1	6
Lampeter, &c.	1	3	6
St. David's	0	0	0
Aberystwyth	4	4	7
Machynlleth	2	16	0
Llanidloes	3	8	10

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NORTH WALES DISTRICT.

	£	s.	d.
Ruthin, &c.	0	0	0
Llanasa, &c.	2	18	4
Llangollen	2	2	4
Llanrwst	0	0	0
Abergele, &c.	0	0	0
Holywell	0	0	0
Mold	8	10	7
Beaumaris	0	0	0
Amlwch	4	15	7
Carnarvon	0	0	0
Bangor	0	0	0
Pwllheli	0	0	0
Barmouth	0	0	0
Dolgelly	0	0	0
Llanfyllin	0	0	0
Llanfair	0	0	0

BIRMINGHAM AND SHREWSBURY DISTRICT.

Birmingham, West	27	9	10
Birmingham, East	18	11	10
West Bromwich	11	4	10
Wednesbury	16	3	1
Walsall	36	17	11
Wolverhampton	42	0	0
Dudley	37	9	11
Stourbridge	20	13	3
Stourport	12	15	3
Worcester	10	13	10
Bromsgrove	4	4	7
Evesham	8	17	0
Redditch	12	3	11
Coventry	10	11	6
Leamington	13	4	6
Stratford-on-Avon	5	17	10
Hinckley	13	2	9
Shrewsbury	11	7	1
Madeley	31	5	4
Wellington	24	9	10
Ludlow	3	11	5
Kington	5	11	6

MACCLESFIELD DISTRICT.

Macclesfield	7	16	4
Buxton	6	12	8
Congleton	12	4	10
Sandbach	6	16	8
Nampstwich, &c.	29	2	11
Northwich	22	0	7
Bursiem	16	17	0
Tunstall	23	17	9
Newcastle-under-Lyne	28	5	11
Longton	11	10	6
Stafford	12	2	10
Leek	14	10	0
Uttoxeter	3	9	3
Cheadle	6	3	9

LIVERPOOL DISTRICT.

Liverpool, North	73	2	0
Liverpool, South	53	19	2
Liverpool, Welsh	17	2	7
Birkenhead	25	0	2
Chester	55	11	0
Mold, &c.	2	5	10
Carnarvon, &c.	3	15	5
Holyhead	4	10	0
Wrexham	8	1	0
Whitchurch	17	5	9
Warrington	8	1	6
Runcorn	18	10	7
St. Helen's, &c.	22	16	7
Southport	18	13	0
Ormskirk	28	4	10
Wigan	6	4	6
Preston, &c.	23	17	11
Blackpool, &c.	18	7	6
Lancaster	19	0	2
Newtown	19	3	8

MANCHESTER AND BOLTON DISTRICT.

First Manchester	21	15	8
Second Manchester	31	0	4
Third Manchester	23	1	6
Fourth Manchester	21	0	0
Fifth Manchester	47	5	4
Manchester (Welsh)	0	0	0
Altrincham	26	5	1
Stockport, North	6	6	6
Stockport, South	6	17	0
New Mills	7	16	8
Glossop	3	10	11
Ashton-under-Lyne	15	12	5
Oldham	18	1	8
Saddleworth	2	13	2
Bolton, North	16	11	3
Bolton, South	13	6	7
Rochdale	15	4	1
Heywood	1	8	0
Burnley	17	1	11
Bury	19	18	7
Blackburn	8	11	2
Haslingden	3	5	8
Bacup	8	11	9
Colne	6	5	7
Clitheroe	10	4	10
Leigh	10	1	0

HALIFAX AND BRADFORD DISTRICT.

Halifax	0	0	0
First Huddersfield	23	14	1
Second Huddersfield	22	16	1
Holmfirth	6	12	6
Sowerby-Bridge	7	3	9
Todmorden	6	1	8
Denby Dale	4	0	0
Bradford, West	0	0	0
Bradford, East	0	0	0
Great Horton	0	0	0
Keighley	1	1	0
Bingley	8	3	3
Shipley	1	7	0
Skipton	9	0	4
Addingham	5	0	0
Grassington	1	11	1
Settle	2	15	0

LEEDS DISTRICT.

First Leeds	14	16	8
Second Leeds	21	1	6
Third Leeds	5	19	0
Fourth Leeds	8	12	0
Bramley	7	8	6
Wakefield	17	19	0
Birstall	13	10	2
Dewsbury	13	10	3
Knaresborough	4	9	0
Harrogate	4	17	10
Otley	14	10	0
Pateley-Bridge	12	5	5
Pontefract	20	14	11
Cleckheaton	6	5	0
Yeadon	5	19	8
Woodhouse-Grove	4	6	1

SHEFFIELD DISTRICT.

Sheffield, West	35	13	3
Sheffield, East	76	14	7
Chesterfield	10	16	9
Bakewell	2	10	0
Bradwell	11	5	6
Rotherham	13	12	1
Wath	11	15	6
Doncaster	9	2	0
Barnsley	6	7	3
Retford	11	0	10
Worksop	11	6	4

NOTTINGHAM AND DERBY DISTRICT.

Nottingham, South	13	17	6
Nottingham, North	6	13	2
Ilkstone	3	6	5
Mansfield	3	0	0
Newark	36	6	0
Bingham	10	8	1
Leicester	0	0	0
Melton Mowbray	11	7	8
Oakham	9	3	9
Stamford	8	13	6
Grantham	9	0	10
Peterborough	12	3	9
Loughborough	0	0	0
Castle-Donington	5	19	5
Derby	23	18	11
Ashbourne	1	6	5
Belper	12	0	8
Ripley	12	1	5
Ashby-de-la-Zouch	26	14	1
Burton-on-Trent	17	17	7
Cromford	13	5	6

LINCOLN DISTRICT.

Lincoln	41	18	9
Sleaford	0	0	0
Market Raisen	25	11	1
Louth	42	0	0
Horncastle	23	5	6
Alford	23	5	5
Contingsby	26	6	7
Spilsby	19	9	0
Boston	20	2	7
Wainfleet	11	9	8
Spalding	0	0	0
Bourne	5	6	0

HULL DISTRICT.

Hull, West	73	12	3
Hull, East	19	10	9
Beverley	20	13	0
Driffield	0	0	0
Howden	15	5	7
Patrington	12	12	3
Hornsea	8	14	0
Grimsby	33	8	6
Gainsborough	7	4	6
Epworth	9	8	1
Snaith	8	8	6
Brigg	0	0	0
Barton-on-Humber	25	1	1
Bridlington	25	18	7

YORK DISTRICT.

York	34	6	2
Tadcaster	19	13	7
Pocklington	19	7	6
Malton	8	5	0
Easingwold	4	8	11
Helmsley	5	7	6
Scarborough	21	17	10
Pickering	12	18	7
Thirsk	11	19	4
Ripon	16	19	8
Selby	15	14	5

WHITBY AND DARLINGTON DISTRICT.

Whitby	2	8	1
Danby	3	1	0
Stokesley	15	0	0
Darlington	11	1	4
Stockton	16	17	0
Barnard Castle	9	18	0
Bishop Auckland	38	4	3
Middleham	8	14	3
Hawes, &c.	0	0	0
Richmond	9	13	9
Reeth	5	2	2
Bedale	13	16	3

NEWCASTLE DISTRICT.

Newcastle-upon-Tyne	73	9	8
Gateshead	25	9	11
North Shields	13	9	3
Blyth	3	10	3
Morpeth	3	14	2
South Shields	17	13	4
Sunderland	15	3	7
Houghton-le-Spring	23	8	2
Durham	39	15	8
Wolsingham	20	18	0
Hexham	12	19	4
Shotley-Bridge	24	1	2
Alston	11	14	9
Allendale-Town	23	1	11
Alnwick	2	6	6
Berwick	2	9	9

CARLISLE DISTRICT.

Carlisle	16	6	9
Brampton	4	10	2
Whitehaven, &c.	8	16	4
Cockermouth, &c.	10	10	0
Appleby	10	2	0
Penrith	42	3	9
Wigton, &c.	3	3	7
Kendal	10	16	5
Ulverstone	6	7	6
Dumfries	5	13	0

ISLE OF MAN DISTRICT.

Douglas, &c.	20	7	0
Ramsey, &c.	18	16	9

EDINBURGH AND ABERDEEN DISTRICT.

Edinburgh	33	16	0
Dunbar, &c.	1	8	6
Greenock	8	2	8
Glasgow, West	38	14	7
Glasgow, East	7	12	7
Airdrie	9	14	7
Stirling, &c.	9	19	8
Ayr	0	0	0
Aberdeen	11	14	11
Dundee	4	9	6
Perth	8	0	0
Arbroath	2	11	9
Banff	2	12	1
Inverness	2	13	1

SHETLAND ISLES DISTRICT.

Lerwick	7	14	9
Dunrossness	4	15	0
Walls	9	12	0
North Mavin, &c.	3	5	9
North Isles	3	17	2

IRELAND	41,556	18	4

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MARCH 25, 1859.

No. 64. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

APRIL, 1859.

ANNIVERSARY

OF THE

Wesleyan Missionary Society,

1859.

THE COMMITTEE of this Society respectfully invite the attention of their Friends in Town and Country, and of the Christian Public generally, to the following Announcements connected with the ensuing Anniversary of the Society in London.

The times and places of the *Week-Day Services* in connexion with this Anniversary will be as follows:—

On Tuesday Evening, April 26th, at Seven o'clock, in *Southwark Chapel*, The REV. WILLIAM M. PUNSHON will preach;

On Wednesday Evening, April 27th, at Seven o'clock, *City-Road Chapel*, The REV. THOMAS VASEY, of Leeds;

On Thursday Morning, April 28th, at Eleven o'clock, in the *Large Room* of the *Centenary-Hall, Bishopsgate-Street-Within*, The REV. JOHN BOWERS, PRESIDENT OF THE CONFERENCE;

And on Friday Morning, April 29th, at Eleven o'clock, in *Great Queen-Street Chapel, Lincoln's-Inn-Fields*, The REV. THOMAS RAFFLES, D.D., LL.D., of Liverpool.

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The following are the Arrangements made for Sunday, May 1st:

City-Road Chapel, at Half-past Ten, the Rev. Dr. Raffles, of Liverpool,
at Half-past Six, the Rev. John Rattenbury, of Bristol.

Great Queen-Street Chapel, at a Quarter before Eleven, the Rev. Francis A. West,
at Three, the Rev. Luke H. Wiseman, of York,
at Half-past Six, the Rev. William M. Punshon.

Spitalfields Chapel, at Half-past Ten, the Rev. Anthony Ward, of Bradford,
at Half-past Six, the Rev. Benjamin Gregory, of Oxford.

Southwark Chapel, Long-Lane, Borough, at Half-past Ten, the Rev. Thomas Vasey,
at Six, the Rev. Richard Roberts.

Lambeth Chapel, at Half-past Ten, the Rev. William M. Punshon,
at Six, the Rev. Luke H. Wiseman.

Hinde-Street Chapel, Manchester-Square, at Eleven, the Rev. Benjamin Gregory,
at Half-past Six, the Rev. Robert G. Jones, of Belfast.

Sloane-Terrace Chapel, Chelsea, at Half-past Ten, the Rev. Robert G. Jones, of Belfast,
at Half-past Six, the Rev. Anthony Ward.

Liverpool-Road Chapel, Islington, at Half-past Ten, the Rev. John Bowers, President of the Conference,
at Half-past Six, the Rev. Thomas Vasey.

Hackney Chapel, at Half-past Ten, the Rev. John Rattenbury,
at Half-past Six, the Rev. John Lomas.

THE ANNUAL MEETING

of the Society will be held in Exeter-Hall, Strand, on Monday, May 2d. The Chair will be taken at Eleven o'clock precisely, by

THOMAS FARMER, ESQ.,

ONE OF THE GENERAL TREASURERS OF THE SOCIETY.

A COLLECTION, in aid of the Society's funds, will be made after each sermon, and in the course of the Public Meeting.

☞ In order to avoid interference with other arrangements respecting Exeter-Hall, which the Committee cannot control, the Hall doors will be opened at *Half-past NINE o'clock*, instead of Ten o'clock.

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The Admission to the Annual Meeting will be by Ticket. Applications for Tickets to be made to the Ticket Committee, at the Wesleyan Centenary Hall and Mission-House, Bishopsgate-Street-Within, on Tuesday, April 26th, and following days, from Eleven to Four o'clock. The Tickets will be distributed according to the usual regulations.

On Saturday, April 30th, it is proposed to hold a Breakfast-Meeting at the LONDON TAVERN, at Nine o'clock in the morning, in behalf of the Society's Mission to CHINA.

It is also designed to hold a Special Meeting for Prayer, to implore the Divine blessing on the operations of the Society, and especially on the Anniversary Services, on the evening of Saturday, April 30th. This Service will be held in the Morning Chapel, City-Road, and will commence at Seven o'clock.

WITH the greatest earnestness does the Committee request the attention of the friends and supporters of the Wesleyan Missions to the Anniversary Services now announced. By the good Providence of God, the affairs of the Society continue in an improved position. The Expenditure of the year has been met by the Receipts, and provision has also been made for the Outfit and Passage of another Ten additional Missionaries whom the Committee hopes to send this year to India. For these happy circumstances the Committee is most thankful, and is encouraged to hope for the advancing prosperity of the work.

The Committee renews the inquiry, What is the present duty of the Society? Is it not to strengthen, and render more complete in all the means of useful labour, the Missions which have been commenced among Heathen and otherwise neglected populations, in Western and Southern Africa and elsewhere?—to lead on the older Missions, in those places where the population is professedly Christian, to a state of pecuniary independence and self-support, as has been done in British America and Australia?—and especially, in obedience to the loud call of Divine Providence, to direct its attention and energies to those regions of the eastern world which are now open to the Gospel? Is it not the immediate duty of the Society to take its full share in multiplying a hundred (yea, a thousand) fold the means of instructing and saving from the error of their ways the hundreds of millions of Heathens in India and China? It is acknowledged on every hand, that the claims of India and China are urgent, and that the present opportunity is favourable to evangelical labour. Let it be seen that the supporters of this Society are among those "who know what Israel ought to do."

The world still needs the Gospel; and the Saviour's command to the church to give the Gospel to the world, is still binding on His

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professed disciples. Is there any method by which we can better meet the wants of a perishing world, and obey the command of a gracious Saviour, than by enabling the Wesleyan Missionary Society to carry on the work which it has commenced? May the result of the Anniversary Services afford proof that the friends of the Society, being assured that "in due season we shall reap, if we faint not," are "not weary in well-doing."

ELIJAH HOOLE,
GEORGE OSBORN,
WILLIAM ARTHUR, } General Secretaries.

*** Our Friends who may intend to visit London from the country, in order to participate in the Approaching Missionary Services, are respectfully informed, that an Address-Book will be opened early in April, at the Wesleyan Centenary-Hall and Mission-House in Bishopsgate-Street, under the care of the Porter, in order to receive and record their *London-Address*, whilst they shall remain in Town, and thus to facilitate any desirable communication between them and the Missionary Committee and Secretaries, or other friends.

The Annual Meeting of the Auxiliary Society for the London District will be held in the City-Road Chapel, on Monday Evening, May 16th,—and Sermons will be preached in various Wesleyan Chapels in London on Sunday, May 15th, in connexion with that Meeting. The particulars will be announced on the Cover of the "Missionary Notices" for May.

INDIA.

Extract of a Letter from the Rev. Thomas Hodson, dated Bangalore, December 8th, 1858.

BIBLE DISTRIBUTION IN MYSORE. FURTHER PARTICULARS CONCERNING THE DEATH OF MR. HARDEY.

(*Concluded from page* 48.)

Malavely, Sunday, November 21st, 1858.—The rain fell very heavily during the night; but our stone roof kept us perfectly dry. About seven o'clock this morning, and whilst it was yet raining a little, a few people came to converse, and to ask for books. As the weather cleared up, the numbers increased; so that our small dwelling-place was filled, and some stood outside. We tested each one's ability to read before we gave a Gospel or other portion of Scripture, and with each book we gave suitable advice as to the perusal of it. Including a short sermon from Mr. Hardey, we spent three hours at this work, and then cleared the room for breakfast. Many of the people went into a house nearly opposite, to wait until our breakfast was over; and they spent the time in reading the Scriptures we had given them, and in talking about what they had heard. From eleven o'clock until four, we were fully engaged in preaching and reading to all who came. Mr. Hardey, Ezra, and myself endeavoured to relieve each other, and take the duty in succession; but the greatest portion was performed by Mr. Hardey, who seemed never to be tired. Ezra, our Catechist, is a converted Brahmin, and many persons in this place knew him in his unconverted state. Some of them reproached him for changing his religion, and especially because he had not obtained either wealth or honour by becoming a Christian. He embraced a favourable opportunity of

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giving them his "experience." He gave a clear account of his conversion, and spoke very nicely about his being a child of God, and an heir of the heavenly inheritance. The people appeared to feel that there was something in his joy which they knew nothing about. (I have enclosed a sketch of Ezra addressing the people.) Ezra's talents for preaching are below mediocrity; but, being truly converted, he speaks from the heart, and his remarks are often very pointed and powerful. The rain prevented our preaching in the open air to-day; but perhaps secured us better congregations in our room than we otherwise should have had. The retrospect of this day's labour affords us ground of hope as to many who have heard the word of salvation.

22d.—Early this morning a respectable old Brahmin, having heard of yesterday's doings, came and asked for a Gospel. We gave him one, and a little instruction and exhortation with it. As soon as he had gone, a person, calling himself the Killidar, (commandant of the fort,) came, and presently fourteen or fifteen others of different ranks and castes. We gave them books, and a plain verbal account of the plan of salvation. They heard with seriousness. The old commandant was very respectful and polite; but in him we had a specimen of the little regard the Hindus have for truth. In the course of conversation, reference was made by some one to the mutiny of the Bengal Army, when this old soldier professed to know nothing about it. He said, in answer to several questions we put to him, that he had not heard of any fighting at Cawnpore, or Delhi, or Lucknow. No one had ever said a word to him about the King of Delhi being a prisoner. The matter of the rebellion had never been whispered to him. He professed to be quite amazed at what we told him; he was, he said, a faithful subject of the "Company," and knew nothing about what was done beyond his own town and suburbs! Here was an ex-commandant of a fort, a soldier by birth, who had spent all his life among Sepoys, who unblushingly declared that he had not heard a word about the mutiny! We gave him a Gospel, with advice adapted to his case. He made a grand military *salaam*, and retired. It was now nearly breakfast time; but about twenty-five people remained to hear a little more.

Hitherto our attention had been directed to the fort and its inhabitants; but after breakfast we went to the pettah, or trading part of the town, which is about a mile from the fort. We took our stand where two streets intersect each other; a shopkeeper near whose shop we stood brought out a shelf, and, placing each end of it on a basket, made me a comfortable seat. Mr. Hardey preached first, and I afterwards. In our congregation of two hundred people, there were many well-dressed and very intelligent-looking women, who heard with marked attention. After preaching we gave away a few Gospels and tracts. As we were about to go home, a messenger came to say that "a very great man" wanted to speak to us. We went to his home, and found him to be not a *great*, yet an *intelligent*, man. He was a respectable merchant. We sat in his verandah, conversing a long time with him about Hinduism and Christianity, and endeavoured to show him the way to heaven. A number of his friends and neighbours listened to the conversation, and occasionally took part in it. We exhorted them all to flee from the wrath to come, and returned to our choultry. After dinner we went into the fort again. Ezra and Mr. Hardey preached. We gave a few books, and returned home well tired.

We have now been three days in this place, and have great reason to thank God and take courage. The people generally have heard our message with respectful attention: we feel confident that the Holy Spirit has accompanied our efforts, and that he will also in mercy follow them with his blessing. Mr. Hardey's colporteur sold twenty-one portions of Scripture, and we gave away one hundred and eighty-seven portions of Scripture, and three hundred and seventy tracts.

23d.—This morning, about six o'clock, we started for Belkawády, a journey of twelve miles. Having travelled about half way, we came to a fine village of cultivators and shepherds. The name is Dásaduddi, and the population between two and three hundred. We did not think it right to pass them without a word of instruction. Whilst we were singing two or three verses of a hymn, about seventy people assembled in the middle of their principal street. To these we proclaimed the glad tidings of salvation. We found three people who could read; but we had no books for them. When we started this morning from Malavelly, we did not know of the existence of this village, and therefore made no provision for it. However, Ezra had with him one volume, containing the four Gospels, and the Acts of the Apostles, which was his travelling companion. We therefore gave that volume, not to any one particular man,

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but to the village, with directions that those who could read should assemble the people frequently, and read it to them; which they promised to do.

We arrived at Belkawády about eleven o'clock, and took up our abode in the public bungalow. In the evening we preached in the street to two hundred people. They formed a semicircle in front of the Preacher, and not one of them either spoke or went away until we had done. It was then nearly dark; so that, instead of remaining longer with them, we announced our intention of preaching again in the same place on the following morning. A few people followed us to the bungalow. To those who could read we gave books. We could not learn that there was any portion of God's word in this place, except that which we brought to-day.

24th.—According to our announcement last evening, we preached again in the street this morning to about one hundred and fifty people. One man was inclined to be troublesome, but was soon silenced by Mr. Hardey. After preaching, we gave a few Gospels and tracts to those who could read. At the request of a Heathen schoolmaster, we gave the "History of Joseph," a tract in the words of Scripture, to every one of his scholars. Altogether, we gave away fifty-two portions of Scripture, and thirty tracts.

After breakfast, we rode to Siva-Samoodra, an island in the river Cauvery. It is about three miles long, and nearly two miles broad. A youth, of about sixteen or seventeen years of age, is the owner of it. His father was under the instruction of our Missionaries; but I fear he did not attend to their good advice. His grandfather is the gentleman who gave one thousand rupees to the Rev. Thomas Cryer towards rebuilding our chapel in Bangalore. The island is celebrated for its grand waterfalls, and is visited, in consequence, by many travellers. The inhabitants are few, and the island is not well cultivated. To pass from the Mysore kingdom into the island, we crossed a bridge of very singular construction, about half a mile long. It is formed by long stones dovetailed into the rocky bed of the river, and placed upright to support other stones laid horizontally, so as to form the road. It does not cross the river in a straight line, but in an irregular and somewhat zigzag curve, the convex side being towards the stream, which in the rainy season is both deep and rapid. Some of the upright stones in the middle of the river must be at least twenty feet long. The bridges at Seringapatam are constructed in the same way. After crossing this bridge, we came to the travellers' bungalow, which was built by the grandfather of the present proprietor, for the accommodation of English travellers. He also entertained them most hospitably, free of all expense, during their stay on the island. With modification, this practice is still kept up. There is only one village on the island, which is near the bungalow, and contains, perhaps, four or five hundred people. In the evening we went to this village, and preached in front of the temple, to a congregation of thirty persons. The Brahmins of the temple all stood aloof. Amongst them there is one who is married to the sister of our Catechist's late wife. The fact of his being with us, and preaching there that evening, might perhaps be one reason for their shyness. However, many of them stood or sat at their doors, and could hear Mr. Hardey's voice very well at that distance. Amongst the few persons who came near, there was only one who could read. To him we gave a Gospel, and two tracts.

25th.—Early this morning Mr. Hardey complained of being rather unwell, and therefore we did not go out, as we had intended to do. After breakfast he did not feel any better, but rather worse. We did not apprehend any danger, but I thought from the symptoms that it would be safe for him to take a little cholera medicine. I gave him some twice: he slept and felt better. I thought he would be quite well again in the course of a few hours; but in the afternoon unfavourable symptoms appeared, his utterance became very indistinct, and before eleven o'clock at night his happy spirit had fled. I was bowed down in sorrow, and almost dumb before the Lord. I could scarcely believe the fact that he who in apparently perfect health was preaching the Gospel the previous evening was now a corpse. But stern reality was before me; and I began to direct my thoughts to the painful duties which required immediate attention.

26th.—As soon as I could find a messenger, I sent him to Belkawady, (four miles,) for a carpenter, who in the course of the day made a rough but strong coffin. I then set some Coolies to dig a grave, between two trees, at the foot of a mountain, and near the west end of the bridge above described. As they were digging, one said, "This is good ground." Another replied, "Yes

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it is like the disposition of the gentleman who is to be buried in it; a good man should be put into good ground." And in that ground the body of "the good man" was laid about four o'clock P.M. on Friday, November 26th, 1858. About forty people were present, to whom I gave a short address, though my heart was so full I could scarcely proceed. We then kneeled down on the grass, and Ezra prayed. In the sketch which I send of the locality, you will see where the tombstone is to be. I waited until the grave was filled up, and then proceeded slowly and sadly on my way to Mysore, to confer with Mr. Banks about his bereaved Circuit.

When I met Mr. Hardey at Muddoor, he was apparently in excellent health. As he preached to the people there, and at the other places on our tour, I thought the Lord had re-commissioned him, and sent him forth with renewed energies, both of body and mind, for this particular kind of duty. His soul seemed filled with love to God and man. He delighted in his work, and was happy. His bodily frame appeared to be almost incapable of being fatigued, and his spirit, especially when we prayed together morning and evening, was eminently devout. From the time we met at Muddoor, to the moment of his death, there was nothing in all his words and actions that was not highly characteristic of a child of God, and an ambassador of Christ.

SOUTH AFRICA.

WAR IN THE BASUTO COUNTRY. VISIT TO MOSHESH.

Extract of a Letter from the Rev. Richard Giddy, dated Colesberg, October 9th, 1858.

In my last I promised to write you a continuation of the account of my journey to our stations in Bechuana-Land. In that letter I informed you I had reached Thaba 'Unchu. I remained there one night, and left the next morning for Plaatberg. My path became now rather a dangerous one. The large *leger*, or war-encampment, of the Boers was not far distant, and native spies and scouts were in every direction. Trusting, however, in that God who has protected me and my family, and preserved us from harm so many years in the wilderness, I proceeded on my way. The day was a delightful one, the air invigorating, the scenery, for South Africa, pleasing, the high Maluti mountains giving to it something of the character of sublimity. The sun shone out in all his splendour, and, riding along, I could not help contrasting the works of God, so grand, so quiet, so majestical, and withal so lovely, with the doings of man. In the midst of all this natural grandeur, men were plotting each other's destruction, the bitterest feelings were awakened, and they were engaged in deadly conflict.

Nothing of importance occurred until about four in the afternoon, when crossing a large flat, as it is called here, (in America I suppose it would be called a prairie,) when I saw some thirty or forty natives of the Basuto tribe, riding towards me and the two natives I had with me, as fast as their horses could carry them. We were evidently taken for an enemy. They were completely armed with guns, assegais, and tomahawks. On their approach, one drew his assegai in order to throw it; but on our pulling up, and my speaking to them in Sesuto, all came right. They had taken us, at a distance, for the enemy. Many of them knew me as a Missionary. After some little talk with them, and giving them some *bagabe* (biscuits) I had with me, I pursued my way, and about dark I reached Plaatberg, and found that all our people had fled, and the station, save that the Mission family had remained, was deserted. Both Basutos and the half-caste people who resided in the village had left and gone to the west of the Caledon river.

War, next to strong drink, has been the heaviest curse that has ever fallen on South Africa. Some thirty years ago our Missionaries and their people were driven from place to place, the houses destroyed, and the Gospel hindered in its course by a relentless and desolating war, in which the principal actors were Matsilekotsi and Molitsane. War has again broken out as furiously as ever; but we do not despair. All things are in the hands of an all-merciful and righteous God; and we believe, however dark the prospect may be, all things, even the most apparently untoward, shall be made to work together in such a way as to issue in the furtherance of the great work in which we are engaged,

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I remained at Plaatberg a few days, and then crossed the Caledon river, and went forward to Thaba-Basigo, the residence of the Chief Moshesh. On my way, I found the natives in great commotion. A battle was expected. Already there had been much skirmishing, and several lives had been lost. The whole country was in confusion. I reached the mountain, however, safely, and found the people among whom I had formerly laboured encamped at the foot of it, and in a most pitiable condition. They had been obliged to flee from their homes, to leave their houses; and old men and women, mothers and little children, were here exposed to all the inclemencies and hardships of winter. I preached in the open air, and baptized two children. I then ascended Thaba-Basigo, (the mountain of darkness,) the residence of Moshesh, the paramount Chief of the Basuto tribe. It is a formidable place, and almost inaccessible to an enemy in time of war. The town on the top of the mountain is not very large; but its great advantage evidently is that of being a strong natural fortress. I found the Chief in his *khotla*, a place fenced in, but open at the top, and which is the usual place for holding councils and hearing news. He received me kindly and politely, gave a long account of his political difficulties, and of the history of his tribe. I was much struck with the quiet and ease which seemed to prevail on the mountain. A number of men were sewing skins together to make karosses; women were about their usual domestic work; children were running about playing: and one could scarcely think that a battle was about to be fought, which might decide the fate of the reigning dynasty, and of the country generally. The old Chief himself seemed to be scarcely moved, at least he did not appear anxious. After I had been on the mountain about two hours, and he understood I wished to leave, he shouted to his people, *Tapelong*, "Come to prayer." A number came into the *khotla*, he sent a message to others to come, and a goodly number was present, while prayer was offered up to the Lord of heaven and earth. By this time fighting had commenced between the two armies, on the banks of the Caledon, about twelve miles from the mountain. Both were powerful; on one side were about fourteen hundred Boers, about half of them being at that time on the Caledon, with a field-piece, and well supplied with all the munitions of war. On the other side were about seven thousand Basutos, with a few of other races. Messengers were coming from the battle-field, bringing tidings. As I was leaving the mountain, a messenger was despatched by Moshesh, to order one of his sons, with his warriors, to leave the battle-field, and return to the mountain; and the next morning the whole native force was recalled. On one messenger reporting that the Boers' camp was surrounded by Basutos, and saying that Moshesh's son wished to know from his father whether they should fall on the camp and destroy it, the old Chief said, "No, tell my son that no such thing is to be done: if the enemy persist in coming into my country, my people must fight; but if the Dutch farmers wish to fall back, and retire to their own land, let them do so without being pursued."

My next will give you the result of the war, and the bearing it is likely to have on our Missions.

ENCOURAGING STATE OF THE WORK IN GRAHAM'S-TOWN.

Extract of a Letter from the Rev. John Richards, dated Graham's-Town, October 30th, 1858.

NEARLY three weeks ago we held our Quarterly Meeting for the Graham's-Town English Circuit, in our beautiful and convenient vestry under the chapel, recently completed. It was the most happy and profitable Quarterly Meeting I have had the opportunity of attending since my return to this my *first* sphere of labour. At this Meeting our accounts and numbers are made up for the year, with a view to the approaching District-Meeting, and the annual returns to the Committee. God has greatly blessed and encouraged us in every department of our labour. To him we give humble thanks, and to him we ascribe all the glory for any amount of good which has been done. We commenced the year with 226 members; we find at the end of it, notwithstanding numerous removals and the like, we have 340 full members, with 30 on trial: our increase has been, therefore, more than fifty per cent. When the schedule was read, and the present numerical state of the English Society was stated, it was proposed that we should at once sing, "Praise God from whom all blessings

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flow," &c., which was done humbly, heartily, adoringly, and then the business of the Meeting was proceeded with. Our finances were, of course, in a satisfactory state, as our numbers had so considerably increased, and I believe the liberality of our friends too. At the last District-Meeting the Stewards only engaged to pay £75 for additional aid to that rendered by myself; but this Meeting cheerfully directed that £100 should be paid to the District fund as on the preceding year, which has been done.

As Mr. Smailes, who has hitherto been considered my colleague, leaves the Grammar schools at the end of the year, the Meeting said a suitable opportunity had come for requesting to have a young Minister, a single man, appointed to the Circuit as my colleague, for whose support they agree fully to provide. A resolution to this effect passed unanimously, which it will be my duty to lay before the District-Meeting. It is the general and earnest wish of the friends that Mr. Lamplough should be the young Minister thus appointed.

If you grant this Circuit a single man for three or four years, there is no reason to doubt, but that, through God's blessing, it will be prepared and willing to take on itself the burden of supporting two married Ministers. You will treat us generously, I doubt not, whilst trying in all things to become self-supporting, whilst very liberally contributing to the general Mission fund. You will please not to forget that nearly the whole of our income is from *one* congregation in Graham's-Town; country congregations, &c., are but small, and contributions from them a mere trifle. We wish to build a second English chapel in Graham's-Town, if we can raise the funds.

It is not all sunshine with us, as, perhaps, it never will be in this world. Still, our prospects never were more encouraging than now. Services are exceedingly well attended; a spirit of prayer is largely poured out upon the people; and many are mighty in prayer. The feeling at our prayer-meetings, which are numerous and largely attended, is often most hallowing, melting, hope-inspiring, a foretaste of what awaits us hereafter, when we all arrive at home. Glory to God for all his mercies! I believe God's work will prosper still among us.

My brethren in the native Circuit will make their own communication. They, too, have encouraging things to tell. Of affairs in general I will not write. I hope we have peace, and pray that it may continue. We have immense numbers of Kaffirs in the Colony, for whose religious improvement I fear little has been done, or perhaps can be done for the present, so widely and sparsely scattered as they are. Still, they need to have much attention, or, of course, they will do mischief. What is to restrain them, when they have power, if their hearts are still Heathen?

I feel intense interest in all that concerns the well-being of the cause in which we are unitedly engaged, and which is providentially under your management, and thank God for all his blessings.

WESTERN AFRICA.

SIERRA-LEONE.

SAFE ARRIVAL AT SIERRA-LEONE. CALL AT THE GAMBIA. FIRST IMPRESSIONS.

Extract of a Letter from the Rev. J. Hulburt, dated Freetown, February 19th, 1859.

By the providence of God, I am permitted to write you for the first time from Sierra-Leone.

In looking back upon the voyage, I am led to adopt the language of the Psalmist, and say, "As the hills are round about Jerusalem, so the Lord is round about his people."

The first week of the voyage we had it exceedingly rough, especially in the Channel. On Saturday night there was heard a cry of "Land a-head!" Instantly a pause, and by backing the steamer, we were mercifully delivered from accident. Two of our boats were broken by the boisterous winds; but God preserved us amidst the perils of the deep.

On Sunday morning, January 9th, we arrived at the Gambia, when Mr. Cooper came on board, and gave Mr. Peet a hearty welcome. In the evening I preached, for the first time, to an African congregation, and shall not soon forget

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the thrill which passed through me, when they sang the praises of the Most High; it almost overwhelmed me.

At the close of the service, the sacrament of the Lord's Supper was administered. It was to myself a time of refreshing. I thought of the gathering of the saints from all nations around the throne of God, when they should drink the new wine in their Father's kingdom.

We sailed on the 10th instant, and anchored in the harbour of Sierra-Leone about five P.M. on the 13th. I sent a note on shore to Mr. Bridgart; and in a short time he came on board, accompanied by Mr. Champness, with hearts beating with Christian love, and countenances beaming with joy at the arrival of an unexpected helper. I thank God my lot is cast with two such Christian and brotherly men as they are.

Mr. Bridgart has been, and will be, made a blessing to the District. He seems to be the right man in the right place,—a man of strict rule and order,—of great decision of character and undaunted perseverance. Ever since I came here he has been working until two or three o'clock in the morning, and sometimes in great perplexity.

WEST INDIES.

HAYTI.

DETAILS CONCERNING THE LATE REVOLUTION IN HAYTI. HOPEFUL APPEARANCES.

Extract of a Letter from the Rev. Mark B. Bird, dated Port-au-Prince, January 26th, 1859.

By my last, of the 10th instant, you will be in possession of the fact that we were at that moment in a state of great excitement and suspense. The following is a brief sketch of the events which have taken place in Hayti within the last few weeks.

On the 24th of last month we were informed that General Geffrard had fled from Port-au-Prince in the night, towards Gonaïves, in the northern part of the island, and that he had gone by sea in an open boat, with his only son, leaving his wife and daughters, who were imprisoned by the Imperial Government. General Geffrard has long been known and considered as a man of considerable intelligence and refinement, nearly black, having a high sense of honour, and universally esteemed. It would appear that the Emperor and his Government were aware of a great movement amongst the people, and that Geffrard was the man of their choice. This General Geffrard himself, knowing his life to be in danger, yielded to the calls of his northern friends, and fled to Gonaïves, where, on his arrival, he was received in the most enthusiastic manner possible. The people of the northern part of the island very soon expressed themselves from the press, declared the empire to be at an end, and published the general outline of a new Republican form of Government, General Geffrard being declared President-provisoir. The Republican forces then moved on from Gonaïves to St. Mark's, a short march of thirty miles, but some sixty from Port-au-Prince. This place was well fortified, and an advanced guard sent on to a place called Mont Rouis, some twenty miles nearer Port-au-Prince.

On the 28th ult., the Emperor, with a considerable force, marched out of the capital to Arcahaie, which is ten or twelve miles' distance from the advanced guard of the Republican army. The Emperor's army consisted of ordinary troops, with a considerable number of civilians, native merchants, &c., who were all driven out by brute force, without means of support. That such a body of men should be full of indignation is not near so surprising as the still stranger fact that the Emperor himself should not have seen his danger, even from his own army. The vanguards, however, of the two armies soon met; but, as there was no disposition on either side for slaughter, the shots that were exchanged were fired principally in the air, especially on the part of the Republican army. The Emperor, although driven back in this first attempt, made another unsuccessful effort, when a sort of *sauve qui peut* took place, and many of the Emperor's men fraternized with the Republicans, while His Majesty, with the rest of his followers, returned in haste to the capital.

From the time of the Emperor's departure for Arcahaie until Sunday, the 9th instant—some eleven days—we were in anxious suspense, believing, as we had the greatest reason to do, that the

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Emperor would spare no amount of blood to maintain himself and the empire. In the evening of this memorable day, just before our public service commenced, we were informed that the Emperor would enter Port-au-Prince that night; and, too, that General Geffrard was close upon him. But our service was held, and the night passed off quietly.

January 10th.—This morning, about ten o'clock, the Emperor entered his capital amidst the firing of cannon from all the forts. What our position was now to be in Port-au-Prince, with a threatening army rapidly approaching, it was impossible to conjecture; but the Republicans not having entered upon the heels of the Emperor, as was expected, it was impossible to think of anything but a siege. This, too, was evidently the idea of the Imperial party. Hence, all the forts were manned, and certain elevations, commanding the road by which the Republican army was expected to enter, were mounted with artillery and troops, while the Imperial palace within the city was surrounded with cannon and the Emperor's guards. This was, indeed, a distressing time for the inhabitants of Port-au-Prince. That the Emperor and his men would most certainly fight, no one for a moment doubted; and a dreadful carnage was feared. Our own decision was that we had nothing to fear but from strayed shots which might reach us in any part of the town; and we therefore resolved to remain in our own houses, and thus leave ourselves under the protection of God. In this state of fear and dread we remained from the 10th, which was the last entry of the Emperor, until the 15th instant, and we began to think the time of final decision long. On the 14th we retired to rest: the forts, ramparts, and elevations all mounted and under arms, and everything seemingly ready to deal out death at the slightest notice. But all were now worn down with fatigue and anxiety, and deep sleep fell upon all. But towards three o'clock in the morning of the 15th instant, strange trumpets were heard in the capital, together with unusual noises which were not understood, until it was found that the northern army had entered Port-au-Prince by three different ways, and in all probability before the Emperor was fully convinced, the prison was broken open, the arsenal taken, and both himself and capital in possession of a Republican army. It was now some three hours before daylight, and the moon had set, but the sun rose upon the Emperor more as a prisoner in his own capital, and in his palace, than otherwise. And the whole of this grand achievement was accomplished without the firing of a single shot, or the loss of one life; a fact which demonstrates in the clearest manner possible, that both the people and the army were fully ripe for the event. For in the twinkling of an eye, the empire ceased; nor was there a solitary individual that would stretch forth his hand to save the sinking power.

Thus has ended the reign of a long dark night of ignorance, injustice, and oppression, during which some of the faithful servants of the Most High have suffered bonds and imprisonments, and many an honest man has wept, and groaned, and died. But I will abstain from harrowing details, which, doubtless, will not be forgotten by the future historian of Hayti.

The Republic was now proclaimed, and the fallen Emperor, having begged the protection of the new power, was allowed to take shelter with his family at the French Consulate, to which place he was conducted by a Republican guard, and from whence, towards the evening of the same day, he was conducted by foreign Consuls, accompanied also by a guard which the President Geffrard had granted him, to the seaside, where he was met by the boats of the "Melbourne," an English man-of-war steamer, and thus left his native shores, amidst the bitterest reproaches of his incensed people. The scene of an aged man, who had been reared so high in power, and who probably, had he received a Christian education, would have done honour to his country, thus driven from his native land, was, after all, affecting; yet, "shall not the Judge of all the earth do right?" Yea, "whatsoever a man soweth, that shall he also reap."

But the joy of the 15th of January, 1859, in the capital of the now Haytian Republic, will be much more easily imagined than described. Even before daylight had commenced, some parts of the town were illuminated, and the prisoners were walking about the streets, crying, "*Vivé Geffrard*," and thanking God for their deliverance from eight, ten, and some even from twelve, years' imprisonment and chains, without trial, and some even without accusation, scarcely knowing for what reason they were sent there. Nor will it be long before we shall see returning to their

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native land, the hundreds, if not thousands, of intelligent Haytians who have been driven from the shores of their fathers by a despotism which seemed to threaten even a man's thoughts.

Proclamations now appeared in quick succession on different subjects, all breathing a spirit of genuine liberty, and, what is yet better, recognising, in a marked manner, the hand of God in accomplishing so great an event, amidst so much that was threatening and alarming, without blood-shed.

Seven great functionaries of State have already been chosen, answering the purpose of a Ministry; and, if we may judge from the intelligence and good reputation of these distinguished individuals, together with the high and well-known character of the President himself, who has frequently assisted our own establishment by generous subscriptions, we may surely venture to hope for great and good days in Hayti. In fact, the difference between the present revolution and the one of 1843, in a moral point of view, is very apparent, if not striking. There is certainly more or less of moral solidity in the present great movement; but in the former case, although many honest men had put their hands to it, yet the leaders were hollow and unsound.

Nothing but generous and noble feeling has been shown by the new Republican Government towards the one that has just disappeared. The masses of the people, who have been the sufferers in the past, have shown much indignation towards two or three individuals of the past Government; but the President Geffrard exhorted the people continually not to tarnish their glorious triumph by deeds of violence, and the unhappy individuals in question at last stole secretly on board the "Melbourne," with the ex-Emperor, where they were safe, under the protection of the British flag.

Hayti has, therefore, now commenced a new career. Whether she will continue and persevere in the course she has so nobly commenced remains to be seen. Should she prove unfaithful to the "open door" which Divine Providence has now so singularly placed before her, we may expect that she will cease to be, as many others have under similar circumstances. The heart of man is, indeed, "deceitful above all things, and desperately wicked;" but the elements which make up the present general circumstances of the nation afford great hopes of future good. Should these hopes be at all realized, as, by the blessing of God, I trust they will, we may then hope that, before long, Hayti will be as open to the preaching of the Gospel as is England itself.

On the 18th instant, a public meeting was held in our chapel at Port-au-Prince, the object of which was to thank God for the bringing about of so great an event without blood-shed, and to implore the Divine blessing and direction in the new career upon which this long-suffering nation is now entering. Several of our friends spoke on the occasion, and amongst them was one who had suffered eighteen months' imprisonment on board a man-of-war, without trial, or even accusation. It was, however, known to be a case of religious persecution. This worthy individual spoke with great Christian feeling and moderation: the meeting was well attended, and was also deeply interesting.

DAY-SCHOOL.

This institution passed its ordinary examination before the usual authorities during last month. The test was more than ever sifting. Upon the whole, however, all in this respect has been tolerably satisfactory; but I deplore to say that in finances we are deficient. Our prospects for this year are, I trust, more encouraging in all respects.

Being anxious to see the new state of things in the country take its level, and, at the same time, to present a memorial to the new Government in behalf of our establishment, our departure for Europe is postponed until April.

FRANCE.

NEEDS AND PROSPECTS OF THE FRENCH WORK.

Extract of a Letter from the Rev. Matthew Gallienne, dated Nimes, March 5th, 1859.

You will be pleased to know that in most of our stations south, a good work is going on. In the Nimes Circuit, and especially in the country parts of the Circuit, a spirit of awakening is apparent; but we have many difficulties to contend with. One is the systematic opposition of the Clergy of the Reformed

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Church; and the other, the attempts of the Free Churches to form new congregations at our expense. An additional Preacher will become indispensable to maintain our ground, and profit by the new openings in this, the oldest and most flourishing, portion of our work in France. Connected with the Nimes Circuit is the Gardonnenque, the valley of the Gardon, containing a large Protestant population in nearly thirty villages, of which the town of Uzis is the centre. The work is progressing in this district, notwithstanding its interruption from lack of Preachers for some years.

In the Cevennes, both east and west, there is progress and new openings. One new centre, especially, Vallerangues, is of the most interesting description, and loudly calls for a stationed Preacher, in favour of whom a subscription is being now opened. The Drôme is likewise prospering; and one additional Preacher is now indispensable to the carrying out of the work amidst so many new and interesting openings. Connected with this Circuit are the Alps, which it would be a pity and a sin to abandon, although our Societies there are few and feeble.

The Mediterranean Circuit is now in a state of suffering. Bustia alone is occupied, to the detriment of Marseilles, given up for one year from lack of funds. The valley of the Duranee, including Cabrières and Merindol, once so celebrated in history as the theatre of most atrocious persecutions against the Waldenses, forms part of this field of labour, and is of great promise, as I have lately seen from personal observation.

In the southern District we need four additional Preachers. We enjoy times of refreshing; new doors are opening before us on every side, and the populations are beginning to appreciate our character and ministry. I feel persuaded that, notwithstanding the difficulties anticipated from the forthcoming law on religious matters, *now* is the time to strengthen our Circuits in the south, if we wish to reap the fruit of thirty years of toil and expense. A note of alarm, or of retreat, would now be taken advantage of by parties who for years have been seeking our downfall.

In the Northern District our stations are principally situated among Popish populations, or small Protestant centres, and cannot be expected to give us as large a return as those of the Southern District. We have a few good centres,—Calais, Normandy, Nancy, and Paris. These need being kept up in a good state of efficiency. The Swiss Circuit is small, and seems likely to remain so; but it is too important a post to be given up or enfeebled.

You will see, that this is not the season for discouragement, or for a retrograde movement. I feel confident that were you acquainted with our wants and prospects, as we are who are on the spot, and amidst these larger Circuits, you would feel as we feel. The withdrawal of £1,000 a year granted us from New-York, is a serious matter under any circumstances; but now it is really startling! Could you be our interpreters with the Committee for an increased grant in favour of our French work? I have at heart the work of Marseilles; if we let that slip, we shall repent it deeply one day. I have at heart the Cevennes and the Drôme, and our other stations, which must be enfeebled if our funds fail us this year at Conference.

I am sorry my health has been so poorly that I have not been able to write often to you, as I had hoped to do. I feel it on my heart to lay before you the state of our Connexion and its wants, more clearly and with greater detail, and shall perhaps profit by my journey to the north, to see you in London on the subject, before Conference in June.

CANADA.

THE MISSION TO THE PACIFIC.

(From the Canada Missionary Notices.)

SIXTY-EIGHT years ago Mr. Wesley's sons and helpers in the Gospel, nobly itinerating the United States, deemed Canada a portion of the "regions beyond," and generously sent pioneers of approved character and belief, whose sanctified hardihood soon made it apparent that Wesleyan Methodism was adapted in its immutable essentials, and plastic operations and power, to the moral and social condition of the Colony, as it had demonstrated itself to be in other lands; and since then its career—though not without

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unmerited contumely and opposition—has been continuous, extending, and rapid, and by it Canada has been immensely elevated; that system has become a cardinal institution of the Canadas; hundreds of thousands have attended its ministry in churches, school-houses, shanties, and groves; its yearly conversions have been a multitude; churches have been provoked to useful effort; its accredited Ministers and agents are more than four hundred; its Conference, Committees, Districts, Circuits, Missions, book-establishment, periodicals, University, schools, and liberal voluntaryism are its instrumentality; its membership is fifty thousand; and tens of thousands, prepared by its evangelizing care, have died to be glorified, and ascribe unstinted praises to Him who has marvellously made Methodism in a century a blessing to the globe.

In any connexional and faithful annals of Methodism in Canada, there are proceedings and events which for Christ's honour must have pre-eminence. From its present ample and cultured domain, its restless vocation, as from the first, is, to explore and refine the rugged and remote territories of redeemed humanity. In 1858 a Wesleyan Mission to the Pacific coast is an event as beauteous as any event in the past, and in its certain results as disinterested and triumphant.

Much has been already said on the subject of the Mission to British Columbia; but in this, the authorized organ of the Missionary Society of the Wesleyan-Methodist Church, a suitable record is due to the present and future patrons of the Society.

Towards the close of last Conference year, the General Superintendent of Wesleyan Missions in Canada addressed a letter to the General Secretaries of the Parent Wesleyan Missionary Society in England, on the importance and necessity of a chain of Missions from Newfoundland to Vancouver's Island, to which publicity was given in the British Notices. On the arrival of the President of the Conference from England this year, he at once saw the propriety of immediately deciding on a Wesleyan Mission to the Pacific, and he wrote to the General Secretaries, and the General Superindendent prolonged his correspondence with them on the same subject. The impression on the minds of the General Secretaries from the first was very favourable, they called the Parent Committee, when £500 sterling was liberally granted to encourage this original Canadian project; and the Senior General Secretary, the Rev. Dr. Hoole, made known the gift of the Committee to the General Superintendent in a most welcome letter, and the English Notices and "Watchman" cordially gave the interesting project to the public. For such promptitude and aid, long characteristic of Home when Canada has claimed attention, the thanks of Canada are offered.

That was the providential moment. Besides letters to the President of the Conference, and to several influential members of the Canada Missionary Committee, from the Parent Mission-House, the Wesleyan Chaplain at Aldershot, and Mr. Pidwell, Chairman of a meeting at Victoria, Vancouver's Island, with an urgent invitation to us, the General Superintendent received letters from the General Secretaries, and voluntary offers of service from Wesleyan Chairmen and Superintendents of Circuits and Missions in Canada—not less than twelve; and these unlooked for and unplanned coincidences said one thing,—There must be a Mission to British Columbia! The President called the Conference Special Committee, and the General Superintendent the Missionary Committee, each comprising nearly forty members; and in meetings replete with a holy catholicity, and stirred, as in the best days of Canada Methodism, with panting aspirations and a felt Divine influence, not a hand or a heart disturbed the unanimity of the enthusiastic purpose to take possession at once of British Columbia for Christ and the Canada Conference; and while this purpose bespeaks the wisdom, benevolence, and Wesleyanism of these very intelligent Committees, the letters which this enterprise has called forth, will, with many others, ever and growingly be precious in the archives of the Wesleyan Missionary department of Canada.

The selection of the agents was unreservedly intrusted to a very able Sub-Committee, which, after much deliberation and prayer, and the difficulty of deciding when so many capable volunteers were before them, appointed the Rev. Messrs. Ephraim Evans, D.D., Edward White, Ebenezer Robson, and Arthur Browning. There is universal satisfaction with the entire selection, especially with the confidence reposed in the esteemed and sagacious Minister who becomes Chairman of the District of British Columbia, and from many a public and domestic sanctuary in Canada, the prayer has gone up to

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God, "Let thy hand, O Lord, be with thy servants!"

The Committees were held early in November, and before December had passed all outfits and other preparations were made, and our evangelists and representatives to the Pacific were departed from Canada. The General Superintendent accompanied Dr. Evans and family to New-York, and, at his request, comfortable second-class accommodations for the party at greatly reduced rates were secured, thereby saving a good sum to the Society. The President, though wishing to do it, was prevented by public duties, and the Rev. Dr. Green kindly accompanied the other brethren to New-York, and saw them sail in the ship "Illinois," and letters since received convey gratifying intelligence of their arrival at the Isthmus.

By this Missionary deed Canada makes far-off Columbia a neighbour to be loved and served; and it would be agreeable to expatiate on the fine, joyous tone of the Wesleyan ministry and laity throughout Western and Eastern Canada in this matter, and the good-will and cordiality of Ministers and members of other churches; on the effect of the large official Valedictory Service in the Richmond-street church; the imposing, fraternal scene at the St. Lawrence-Hall, Toronto, when the Mayor and Members of Parliament for the city, and Episcopalian, Presbyterian, Congregational, Baptist, and Wesleyan Ministers and laymen, had at a Complimentary Breakfast their re-union to establish a Wesleyan Mission, where the incomparable sceptre of the Queen of the British empire is the delight of her affectionate subjects; and not the least touching of the facts of this Missionary period is this,—that every Missionary had his local farewell gathering; and according to the recent important testimony of one of the Chairmen of Districts, "the people are praying for the Mission everywhere." All this in Canada. The final valedictory, however, was—strange and pleasant to say—held in New-York; for on the Missionaries reaching that city, the spontaneous and brotherly act of the Methodists was, to assemble in their largest church, and before hundreds of spectators honour our messengers to the Pacific, and pray down blessings on Canada Methodism,—the same ancient, hallowed spirit which in 1791 sent the first Methodist Missionary, Losee, to the wilds of Canada, and for years blessed us with the paternal superintendency of their apostolic Bishops.

We devoutly present this and all the Missions to God for his benediction, and earnestly commend them to his people. Very shortly we may expect to hear of the establishment of several central stations in that western region of gold, and then of others, and that more labourers are needed; for it is the itinerancy still. The valued grant from England takes the present Missionaries and their families to their work, and for their support, and other necessary large outlays, Canada must at once provide. Canada's liberality will, it is hoped, sustain Canada's enterprise. It is not for the new colony merely this Mission is undertaken. British Columbia is a nucleus and depository of spiritual and social benefits for the Hudson's-Bay Territory on its east, and for Japan, China, Russia, India, and countless islands on the west; and when the great highway of nations is made across British North America, that Europe may pour her affluence of population, intelligence, religion, and liberty into the wondrous territories of unevangelized Asia, and the predicted day be hastened when universality shall distinguish the dominion of the Son of God.

HUDSON'S-BAY TERRITORY.

A WELCOME PRESENT. ADVANCEMENT OF THE INDIANS.

Extract of a Letter from the Rev. Robert Brooking, dated Rossville, Norway-House, December, 1858.

ABOUT three years since, a box containing damaged ironmongery was sent from the Mission-House. I never knew who the kind friend was that sent it; but it was one of the most valuable presents for these Missions we ever received, as it enabled me to assist the Indians both at Oxford and here, and some was also given to Mr. Woolsey for the Saskatchewan. The most valuable portions consisted of the hinges, Norfolk latches, locks, screws, and drawer knobs,—the latter are much prized by the Indians for curtain pins, as many are now putting drapery to their windows, and this leads to cleanli-

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ness, as they have sufficient discernment to perceive the incongruity between a dirty house and neat windows. The box also contained some common coffin furniture, which greatly pleased the Indians, who, I believe, thought it much too good to be buried beneath the ground.

Should any of our kind friends in the manufacturing districts feel disposed to aid in the civilization of these Indians, they could not do so more effectually than by sending us a box of ironmongery, consisting of cross gamet hinges, or hooks and twists, about a foot long, Norfolk or thumb latches, and common stock locks for doors; a few socket chisels, from an inch to two inches wide; also a few augurs of various sizes, as all houses here are built with wood, and are morticed and terraced together. I might also mention a few dozens of wood screws from one inch to two inches long. Mrs. Brooking also suggests that a few pairs of scissors for the school would be desirable. I might mention that these should be of good material, as they are used for cutting deers' leather for their mocasins, although if they are shop-worn or rusty it does not matter. Things that are unsaleable in the general trade, in consequence of their being a little defective, or from having gone out of fashion, would answer our purpose admirably.

Since I came here, a little more than a year since, there have been eight houses finished, for most of which I have made the windows. We have now forty inhabited houses in our village, and several others are to be built in the spring. The natives are greatly improving in house-building, as they are not now pleased with the wretched little hovels they used to build, with parchment for the windows; they now build much larger, so as to be divided into two rooms, with good glass windows.

I am thankful to say that we are progressing, although slowly. We have the confidence of the greater part of the Indians, who now begin to feel that we are their friends. Our population is rapidly increasing, both by births over deaths, and by means of Indians coming to this settlement from further north. Indeed, from this source alone we have had, during the last year, an increase of nearly fifty souls.

We have now, also, in round numbers, one hundred and fifty members in Society, being much the largest number since the Mission was commenced. We have, therefore, much to encourage us in prosecuting our labours, notwithstanding the many difficulties with which we have to contend.

We are, as perhaps you are aware, looking forward to some changes next year, in a transfer of some part of this country to the Canadian Government. Although our Mission will not form a part of that transfer, yet the line marked out is so very near it, that it cannot but affect us more or less. We tremble for the fate of the poor Indians, as they are yet scarcely far enough advanced for any enlarged contact with the competition which will necessarily result from this change.

DEPARTURES AND ARRIVALS.

The Rev. John James Edgoose embarked at London, on February 19th, in the "Broadwater," for Hobart-Town.

The Rev. John Pinkney, Mrs. Pinkney, and family, the Rev. Abraham White, and Mrs. White, the Rev. William M. Armistead, and Miss M'Diarmid, embarked at Gravesend, on March 2d, in the "Earl of Hardwick," for Madras.

The Rev. Matthew T. Male, Mrs. Male, and family, with the Rev. James H. Cummings, Henry James Sykes, and Silas Edward Symons, Miss Blake, Miss Edge, and Master Hole, arrived in safety at Madras, on February 7th.

Information has been received of the arrival of the Rev. Benjamin Broadley at Bombay.

The amount of Contributions and Remittances announced on the Cover of the Notices this month is £7,281. 13*s*. 9*d*.

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Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
Lambeth (1859)	67	0	0
Southwark (1859)	3	3	0
Silver-Street	6	15	2
Plaistow	4	2	2
City-Road	2	3	6
Great Queen-Street	17	3	9
Ditto, Ladies	20	11	1
Islington	9	4	4
Stanhope-Street	7	3	0
Chelmsford	23	4	5
Milton-Street	35	5	4
Ipswich	33	0	0
Jewin-Street	10	8	5
Limehouse	14	12	6
Camden-Town	4	9	0
Richmond	23	17	9
Globe-Road	6	18	6
St. John's-Wood	7	1	0
Lewisham	9	6	2
Grove, Southwark	6	9	7
Southville	2	4	1
Spitalfields	8	17	3
Tottenham	1	1	0
Sydenham	3	0	3
St. Alban's, &c.	1	10	2
	230	11	5

WHITBY AND DARLINGTON DISTRICT.

	£.	s.	d.
Bishop-Auckland	23	16	1
Danby	5	0	0
Middleham	1	8	6
Reeth	5	2	2
	35	6	9

LEEDS DISTRICT.

	£.	s.	d.
First Leeds	45	5	0
Second Leeds	40	0	0
Third Leeds	38	9	9
Birstall	67	2	6
Pontefract	5	0	0
Bramley	23	7	1
Wakefield	33	17	3
District	21	13	8
	274	5	6

HALIFAX AND BRADFORD DISTRICT.

	£.	s.	d.
Sowerby-Bridge	115	7	1
First Huddersfield	106	7	2
Second Huddersfield	41	9	6
Skipton	20	4	2
Halifax	15	14	11
	299	2	10

MANCHESTER AND BOLTON DISTRICT.

	£.	s.	d.
First Manchester	25	4	8
Third Manchester	55	9	0
Stockport, North	82	3	9
Chorlton	22	8	3
Bolton, South	2	13	7
	187	10	3

ISLE OF MAN DISTRICT.

	£.	s.	d.
Ramsey	5	0	0

NOTTINGHAM AND DERBY DISTRICT.

	£.	s.	d.
Nottingham, South	73	15	3
Nottingham, North	84	8	10
Mansfield	1	1	6
Oakham	12	0	2
Ashbourne	7	3	1
Stamford	68	0	0
Grantham	23	16	1
Derby	72	17	6
Loughborough	20	0	0
Peterborough	1	1	0
	364	3	5

YORK DISTRICT.

	£.	s.	d.
York	50	16	6
Malton	59	10	5
Pickering	28	1	10
Tadcaster	15	0	0
Scarborough, &c.	5	4	8
	156	13	6

KENT DISTRICT.

	£.	s.	d.
Dover	78	8	0
Rye	3	5	0
Rochester	18	15	1
Ashford	26	9	9
Sandhurst	2	18	0
Deal	9	4	9
Tenterden	24	10	0
	163	10	7

FIRST SOUTH WALES DISTRICT.

	£.	s.	d.
Brecon	38	1	3
Brynmawr	28	18	8
Haverford-West	1	0	0
	67	19	11

OXFORD DISTRICT.

	£.	s.	d.
Banbury	67	19	5
Newbury	50	0	0
Marlborough	1	0	10
	119	0	3

NORWICH AND LYNN DISTRICT.

	£.	s.	d.
Wisbeach	41	17	10
Bury St. Edmund's	20	7	9
Swaffham	8	1	1
Lowestoft	60	14	8
Ely	24	11	0
Yarmouth	56	4	0
Lynn	36	18	10
Ditto (1859)	5	5	0
Attleborough	13	9	9
Diss	24	5	0
Thetford	31	15	6
Holt	5	12	0
	329	2	5

NORTH WALES DISTRICT.

	£.	s.	d.
Barmouth	54	17	2
Ruthin, &c.	68	8	10
Abergele, &c.	92	15	3
Llanasa, &c.	94	4	2
	310	5	5

NATAL AUXILIARY

	£.	s.	d.
	25	18	9

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HULL DISTRICT.

	£.	s.	d.
Grimsby	100	0	0
Bridlington ...	79	11	0
Hull, West ...	26	8	10
Howden, Juvenile, &c. ...	24	2	0
	230	1	10

DEVONPORT DISTRICT.

Launceston ...	123	14	7
Callington ...	40	8	3
	164	2	10

CARLISLE DISTRICT.

Penrith.....	17	9	6
Wigton, &c. .	1	1	0
Carlisle.....	1	1	0
	19	11	6

EDINBURGH AND ABERDEEN DISTRICT.

Glasgow, West	38	0	2
Greenock	9	7	1
	47	7	3

SECOND SOUTH WALES DISTRICT.

Llandilo	13	10	0
Aberystwith...	5	0	0
District.....	85	0	0
	103	10	0

CORNWALL DISTRICT.

Falmouth.. ...	47	6	6
Truro	81	1	7
Gwennap	116	7	11
St. Agnes.....	15	11	1
St. Mawes ...	14	2	7
Bodmin	42	5	4
St. Columb ...	35	3	8
Penzance	134	13	6
St. Just	100	2	6
St. Ives	59	6	1
Scilly	73	13	7
Helston	97	13	10
Marazion	57	7	10
Hayle	90	16	8
Camborne (1859)	7	2	0
District	60	4	6
	1032	19	2

MACCLESFIELD DISTRICT.

	£.	s.	d.
Buxton.....	67	4	6
Leek.....	36	10	9
Cheadle	26	15	5
Stafford.....	59	1	11
Uttoxeter	26	12	11
	216	5	6

EXETER DISTRICT.

Tiverton	23	2	6
South Petherton	33	8	8
Okehampton .	15	7	7
Barnstaple ...	27	11	3
Teignmouth...	98	0	0
Bideford	52	12	0
Exeter	51	11	7
Bridgewater...	31	7	8
	333	1	3

BATH DISTRICT.

Sherborne.....	72	7	7
Trowbridge ...	17	10	11
Weymouth ...	37	17	3
Shaftesbury ...	31	15	3
Portland	43	11	2
Bath	29	6	5
Shepton-Mallet	23	2	6
Midsomer-Norton	2	0	0
	257	11	1

BEDFORD AND NORTHAMPTON DISTRICT.

Aylesbury ...	33	7	7
Luton	1	0	0
Leighton-Buzzard ...	35	14	1
Kettering.....	14	12	3
Newport Pagnell	40	8	0
St. Ives, &c...	45	18	2
St. Neots.....	37	7	11
	206	8	0

PORTSMOUTH DISTRICT.

Salisbury	5	5	0
Christchurch .	3	18	10
	9	3	10

CHANNEL ISLANDS DISTRICT.

Jersey, French	73	16	11

NEWCASTLE DISTRICT.

	£.	s.	d.
Newcastle ...	14	1	6
Sunderland ...	18	11	6
Shotley-Bridge	1	3	6
	33	16	0

BIRMINGHAM AND SHREWSBURY DISTRICT.

Birmingham..	170	12	11
Ludlow.....	23	8	0
Wellington ...	68	8	3
Kington	34	0	0
Stourport, &c.	5	16	4
Wolverhampton	144	15	11
Walsall	51	0	6
West Bromwich	211	14	4
Worcester ...	48	18	4
District..	64	17	4
	823	11	11

LIVERPOOL DISTRICT.

Chester.....	50	0	0
Wigan	15	0	0
Garstang	3	0	0
Newtown	1	1	0
Wrexham, &c.	3	12	6
	72	13	6

BRISTOL DISTRICT.

Bristol, North	215	12	2
Bristol, South	59	0	0
Downend	27	1	9
Kingswood ...	2	11	3
Dursley	37	1	5
Stroud	59	9	7
Gloucester ...	59	9	5
Ledbury	8	5	6
Newport	110	17	0
Hereford	27	14	0
Banwell	11	16	0
Cheltenham (1859)	30	10	0
	649	8	1

SHEFFIELD DISTRICT.

Sheffield, East	120	4	8
Sheffield, West	20	6	6
Wath	56	0	2
Barnsley	44	1	3
Worksop	57	7	6
	297	19	8

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Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month: the following sums have been received by the General Treasurers, since our last announcement, some of which are included in the Remittances acknowledged from the Districts.

Moneys received at the Mission-House.	£.	s.	d.
Donation by the Executors of the late Henry Coates, Esq., by the Rev. J. E. Coulson, *Great Grimsby*	100	0	0
Mr. Robert Williams, *Chester*, a Thank-Offering for forty years' mercies from Almighty God, by the Rev. T. Brookes	50	0	0
Legacy of Miss Harvey, Annual	23	8	0
Mr. and Mrs. Walker, *Cheltenham*	20	0	0
Mr. Vanner, for India and China	20	0	0
A Friend to Missions in the *Second Huddersfield Circuit*, by the Rev. W. Jessop	17	10	0
D. E., Donation for Fiji, in answer to Mr. Waterhouse's Appeal	15	0	0
Subscriptions at *Malta*	12	8	8
Mrs. Scarth, *Cheltenham*	10	10	0
R. S.	10	0	0
A Thank Offering, by the Rev. Dr. Hoole	10	0	0
A Friend, (P. X.) *Stourport*, by the Rev. John Wilson	5	3	6
A Friend, in fulfilment of a vow, by the Rev. T. Chope, *Camborne*	5	0	0
Mr. W. Jaques, *Ryde, Isle of Wight*	5	0	0
A special and particular providence acknowledged in sparing the life of a beloved Brother from accident and death	5	0	0
A Thank-Offering to Almighty God for preserving mercies, by C. T.	5	0	0
A Friend, by Mrs. W. Newman, *Hereford*	5	0	0
H. H. Cook, Esq., *Lynn*	3	3	0
A Friend, *Ramsey, Isle of Man*, for India	2	10	0
Ditto, *Ditto*, for China	2	10	0
A Friend to Missions, by the Rev. T. Chope, *Camborne*	2	2	0
Messrs. Simpson, *Skinner-Street, Snow-Hill*	2	2	0
C. M. Robison, Esq., by Mr. Vanner	2	2	0
C. H. W., *Lynn*, Donation for India	2	2	0
Mr. Sawyer, *Peterborough*	1	1	0
H. V. Tebbs, Esq., *Doctors' Commons*	1	1	0
Mr. Ainger, *Queen Street, Cheapside*	1	1	0
Mrs. Coldwell	1	1	0
Rev. G. F. White	1	1	0
James Peek, Esq., *Love Lane, City*	1	1	0
R. Ramsden, Esq.	1	1	0
A Friend to Missions, by the Rev. S. Lord, *Luton*	1	0	0
LAMBETH BRANCH, FOR 1859.			
An acknowledgment of mercies received, for Fiji, by Mr. James Nash	20	0	0
Mr. Richard Nash, for China	5	0	0
Mr. John Corderoy, for Ditto	5	5	0
Mr. J. C. Strange and Sisters, a Thank-Offering for Special mercies	5	0	0
Girls' Day-School Missionary Class	1	17	10

*** *The cordial Thanks of the Committee are offered for various acceptable Presents to the Society; namely,—*

To Mr. Thomas Bagnall, Great-Barr, Birmingham, for two Parcels of Wesleyan Magazines and Missionary Notices.

To the Manchester Cotton Supply Association, for one Barrel of Seed Cotton, to the care of the Rev. J. Gaskin, Natal, South Africa.

To Friends at Davenham, for the Clarkebury Station, South Africa, to the care of the Rev. Peter Hargreaves, 12 *Dresses,* 18 *Jackets,* 36 *Pinafores,* 36 *Bags,* 178 *Reels of Cotton,* 15 *Sheets of Pins,* 500 *Needles,* 95 *Thimbles,* 24 *Needle Books,* 73 *Pincushions &c., &c., value* £12.

Printed by JAMES NICHOLS, of 45, Hoxton Square, in the Parish of Shoreditch, in the County of Middlesex; and published by him, at his Office, 46, Hoxton Square, in the Parish and County aforesaid.—MARCH 25TH, 1859.

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APRIL 25, 1859.

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1816

FOR MAY, 1859.

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THIRD SERIES. VOL. VI.

FORTY-SECOND FROM THE COMMENCEMENT.

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ANNIVERSARY OF THE WESLEYAN-METHODIST MISSIONARY SOCIETY, 1859.

We briefly recapitulate the announcements connected with the Anniversary.

Southwark, Tuesday, April 26th, at Seven, the Rev. William M. Punshon.

City-Road, Wednesday, April 27th, at Seven, the Rev. Thomas Vasey, of Leeds.

Centenary-Hall, Thursday, April 28th, at Eleven, the Rev. John Bowers, President of the Conference.

Great Queen-Street, Friday, April 29th, at Eleven, the Rev. Thomas Raffles, D.D., LL.D., of Liverpool.

SUNDAY, MAY 1st.

City-Road, at half-past Ten, the Rev. Dr. Raffles, of Liverpool; at half-past Six, the Rev. John Rattenbury, of Bristol.

Great Queen-Street, at a quarter to Eleven, the Rev. Francis A. West; at Three, the Rev. Luke H. Wiseman, of York; at half-past Six, the Rev. William M. Punshon.

Spitalfields, at half-past Ten, the Rev. Anthony Ward, of Bradford; at half-past Six, the Rev. Benjamin Gregory, of Oxford.

Southwark, at half-past Ten, the Rev. Thomas Vasey; at Six, the Rev. Richard Roberts.

Lambeth, at half-past Ten, the Rev. William M. Punshon; at Six, the Rev. Luke H. Wiseman.

Hinde-Street, at Eleven, the Rev. Benjamin Gregory; at half-past Six, the Rev. Robert G. Jones, of Belfast.

Chelsea, at half-past Ten, the Rev. Robert G. Jones, of Belfast; at half-past Six, the Rev Anthony Ward.

Islington, at half-past Ten, the Rev. John Bowers, President of the Conference; at half-past Six, the Rev. Thomas Vasey.

Hackney, at half-past Ten, the Rev. John Rattenbury; at half-past Six, the Rev. John Lomas.

THE ANNUAL MEETING

of the Society will be held in Exeter-Hall, Strand, on Monday, May 2d. The Chair will be taken at Eleven o'clock, by

Thomas Farmer, Esq., one of the General Treasurers of the Society.

A Collection in aid of the Society's Funds will be made after each Sermon, and in the course of the Public Meeting.

A Breakfast-Meeting, on behalf of the Mission to China, will be held at the London Tavern, on Saturday, April 30th, at nine o'clock. Henry Reed, Esq., will preside. Tickets two shillings and sixpence each.

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THE Occasional Paper of the Ladies' Committee, No. I., is commended to the attention of the readers of the Missionary Notices. We have much pleasure in giving publicity to the following portion of it; and in commending the laudable exertions of the Ladies to the prayerful remembrance and kind aid of our friends throughout the world.

LADIES' COMMITTEE FOR AMELIORATING THE CONDITION OF WOMEN IN HEATHEN COUNTRIES, FEMALE EDUCATION, &c.

COMMITTEE.

ARTHUR, MRS.
BABRETT, MRS.
BILLING, MRS.
BUCKLAND, MRS.
BUDGETT, MRS.
CHUBB, MISS
CORDEROY, MRS. E.
GABRIEL, MRS.
GRIFFTH, MRS.
HALL, MRS. P. B.
HUNTER, MRS. J.
JACKSON, MRS. W.
JEPPS, MRS.
LIDGETT, MRS. G.
LLEWELLYN, MRS.
LYCETT, MRS.
MACDONALD, MRS.
MACKENZIE, MRS. H.
NASH, MRS.
OSBORN, MRS.
ROWE, MRS.
SCOTT, MRS.
TAGG, MRS.
THORNTON, MRS.
WARE, MRS. J. M.

TREASURER.

FARMER, MRS.

SECRETARIES.

HOOLE, MRS., 8, Myddelton-Square, E.C.
FARMER, MISS, Gunnersbury, Acton, W.
WOOD, MISS, 7, Upper Gower-Street, Bedford-Square, W.C.

THE formation of a new Society will naturally lead to inquiry; and we are anxious that the lady-friends of Wesleyan-Methodist Missions throughout the country should have their questions answered, and should know for what reasons our Committee has been called into action, and with what views we begin our work. Some few months since, Mrs. Batchelor, wife of the Rev. Peter Batchelor, of Negapatam, wrote to a lady in England, suggesting the formation of a Society for the Promotion of Female Education in Foreign Countries, and urging her to do her best to enlist the sympathies and efforts of the ladies of Methodism; of its young ladies, more especially. Mrs. Batchelor's letter was forwarded to the General Secretaries, their sanction being indispensable to any successful attempt. The General Committee encouraged the project; a meeting of ladies was called; and officers from among themselves were appointed.

Our way being thus cleared, we cheerfully address ourselves to our work; not doubting that we shall have the countenance and aid of our Christian sisters throughout Great Britain.

Our chief aim will be to take measures for securing the efficiency of Girls' Schools already commenced, and for increasing the number of such Schools. Hitherto, the labour and responsibility of establishing and maintaining Girls' Schools on Foreign Stations have devolved principally on the wives of our Missionaries. Many of these noble-minded women have done a great work with small means: but it is felt that they have been allowed to bear too heavy a burden,—a burden under which their strength has sometimes given way. Many a promising school has been suspended, or broken up, in consequence of the sickness, the increased family cares, or the removal to a distance of the lady who first formed it. We hope to remedy this evil, in part at least, by training, and sending out, suitable persons as Teachers, to act under the direction of the Missionaries and their wives. The

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Normal College at Westminster, and other educational establishments, afford facilities for preparatory training such as did not exist in the early days of Christian Missions; and of which we, of this generation, shall do well to avail ourselves. The choice of right persons for our work must be admitted to be a matter of some difficulty. Many young women in the glow of early zeal are ready to go far hence for Christ's sake: there are but few who, without the incentive of many eyes upon their work, and many tongues speaking their praise, have patience to endure, and strength to persevere, through years of toil, in spite of hardship, disappointed hopes, and failing health. True devotedness to Christ and to His cause, a sound judgment and a cheerful temper, are needful qualifications. The candidate should have made some attainments in elementary knowledge; and she should have rather more than the average power of learning a foreign language. Good health is essential; and, if offering for India, lady-like habits and associations are very desirable. From twenty to twenty-five is considered the most suitable age for entering on this work. It is hoped that among the many young women to whom Christ's Gospel has come "in power, and in the Holy Ghost, and in much assurance," some will be found who, constrained by His love, will gladly offer themselves upon this sacrifice and service.

We are wishful, also, to gather into one centre the isolated effort of Christian ladies, or small associations of ladies, in the various towns and villages of our land. Through such associations gifts of money and of work have been, in past years, freely poured into the Mission Treasury. The members of the General Committee rejoice to place in the hands of ladies, to whom it appropriately belongs, the duty of receiving these gifts, and transmitting them to their various places of destination, according to the expressed wishes of the donors. It is our intention to acknowledge, in all cases, through our Secretary for Home Correspondence, the receipt of these gifts; and, as far as may be, to supply information to the kind givers, as to their ultimate reception and appropriation. For this purpose, as well as to cheer the hearts of the labourers on our Foreign Stations, we are happy to have secured the services of a lady, as Secretary for Foreign Correspondence, to whom Missionary Methodism is already deeply indebted.

We intend to publish an occasional Paper, containing extracts from the letters of the wives of Missionaries, and other persons interested in Female Education. This Paper will also contain lists of contributions received, and of newly-formed Working Meetings, or other Associations.

Since our first meeting in December, we have had assurances of support from several parts of the country; and where co-operation is deferred, owing to pressing local claims, many kind words of present welcome, and promises of future help, have been given.

We are full of hope; for the field before us is the world; and the Church to which we belong is not, and we trust never will be, content without many reapers and a large harvest.

Wherever a Methodist Station is planted, there we ought to have a special provision for the daughters of the people. Let us only have the training of the girls of this generation, and the mothers of the next will see their sons rise up to bless them for Christian teaching.

We have pleasure in stating that young ladies, selected as Teachers, are now receiving preliminary instruction in the Wesleyan Normal College, Westminster.

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APRIL 25, 1859.

No. 65. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

MAY, 1859.

THE reported proceedings of the Annual Meeting of the Society on the 2d of May will contain some particulars probably more recent than those we shall be able to present in this Number of the Notices. But we can with confidence commend the following communications to the attention of the many friends of the Wesleyan Missions. Every month's correspondence exhibits features of increased interest in the work of the Society; and in our own view the following letters are of a most satisfactory and encouraging character.

CHINA.

PROGRESS OF THE WORK.

Extract of a Letter from the Rev. Samuel J. Smith, dated Macao, December 24th, 1858.

DOUBTLESS you already know, by the communications of my esteemed colleagues, that we have been enabled, by the good providence of God, to re-establish our Mission in Canton, and that we hope soon to commence that work in good earnest which we have been looking forward to with so much pleasure.

We trust your Mission in Canton will henceforward sustain a different relation to the Chinese, practically, than it did two years ago, when war compelled us to seek a refuge here; for three of your Missionaries were then engaged in the study of the language, and could do little else than pray for this people; but now, although we dare not presume to say we have acquired the language, yet, by the help of God, we shall be able to relieve the monotony of study by public work on behalf of those unto whom we are sent to preach the glad tidings.

The efforts made by the Methodist church to establish a Mission in China, time has proved to be of Divine direction; for as we now have China opened, your Missionaries are somewhat prepared by experience, and by what they know of the language of this people, to avail themselves of the openings of usefulness which the future will make known. Thank God, this vast empire, which has been sealed for so many thousands of years, will, after the ratification of the Treaty, be open to Missionary enterprise; but can your five men encompass this entire land? Will not the future of China be only an echo of the past, if the church of Christ does not make greater efforts to feed this vast flock with the bread of life, which has been given her by the providence of God on purpose to nourish?

"China opened!" has already been sounded throughout Christendom. It has stirred up the zeal of the Romish Church, which, from home-reports, is making unheard-of efforts to organize a band of men that, for number and devotion, will astonish the world, and permanently establish her influence in the East, which she is losing in the West. It has also aroused the energies of the Church of England to endeavour to establish a Mission specially for the perishing millions of the land of Sinim. And shall the glad news of China opened have nothing special in the estimation of the Methodist church? Will she be satisfied in doing for China opened only what she did for China sealed? May we not hope that this great event will be the means of stirring up her strength, to do more for three hundred and sixty millions of redeemed souls than support five men who are already in the field? China opened means, that all this vast host may now

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come under Christian influence; but can five preach the word to so vast a multitude? How many hundred millions of Chinese must die before they hear of Christ? The church of Christ has to decide: her efforts will decide this.

During the year I have been endeavouring, to the best of my ability, to make Christ known both in public and in private; and I trust my labours have not been in vain in the Lord. Since Mr. Piercy went to Shanghai, I have met the class, consisting of five members, and two on trial.

All the members have exhibited signs of life, but some have given more encouraging evidence of their piety than others; evidence not only seen by us, but patent to the Chinese: and this is the proof we want. The two who have been on trial have given proof of their desire to flee from the wrath to come; and, we trust, will soon be received into the church of Christ by baptism. We commend this little band to the prayers of Christ's church.

I have great pleasure in telling you we are both well.

INDIA.

SCHOOL OPERATIONS: TRAVANCORE RIOTS.

Extract of a Letter from the Rev. Ebenezer E. Jenkins, the Chairman of the Madras District, dated Madras, February 16th, 1859.

You will have heard of the arrival of our friends per "Seringapatam." Everything was well, as I suppose some of them will have told you. Mr. and Mrs. Dean leave for Ceylon on Monday. Mr. Hole will start a day or two before. Mr. Male and party are closing their preparations for moving. They hope to be in Bangalore by Sunday next. We like the young brethren; and fervent prayers are offered up for their fitness for so great a work as awaits them in the Mysore. Miss Blake seems a suitable person for the girls' school. We thank you for sending her. Mr. Stephenson now resides in Royapooram, nearer the scene of his labours; but not yet near enough. Mr. Symons lives with him. Our schools have re-opened. I am anxious about the Anglo-vernacular school. I have been obliged to attend to it myself latterly; for, during my illness, it declined rapidly: but I have neither time not strength to conduct it, unless I neglect other duties equally urgent, and having a higher claim upon my attention. The school is fast recovering itself, and must advance in proportion to the care and diligence bestowed upon it. We have lost none of our higher boys; but many from the lower classes left us during the quarter ending with Christmas; but, since the late re-opening, we have received about thirty new scholars, some of them very respectable young men. Yesterday there were one hundred and three upon the book. I want a man accustomed to tuition, who will have no other duties to call him away; and I deeply regret that you give me little hope of assistance from Westminster. I have kept Mr. Hobday from his station for a week or two until Mr. Jones shall arrive. Mrs. Hobday has been ill here, and his detention has been of use to his family, as well as a help to me.

The Travancore persecutions still rage. Several Mission-houses have been burned down, and eleven chapels. The Government minute has been issued on the Tinnevelly riot, in which Mr. Levinge's conduct is defended. The rioters brought the bayonet upon themselves, and the Magistrate did his duty.

MISSION TO THE ARMY.

Our readers will learn with pleasure that the "Sea Queen" arrived at Bombay on the 30th of January; and on the following day Mr. Broadley received through Dr. Wilson the communications from the Committee, directing him to commence a Mission for the benefit of the Wesleyan soldiers in the Bombay Presidency. He had waited upon the Commander-in-Chief, Sir Henry Somerset, K.C.B., who received him with great kindness, and afforded him valuable counsel. In pursuance of the instructions sent him, Mr. Broadley was actively engaged in inquiries as to the number and distribution of the troops,

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and the best method of carrying on future operations. The Committee are much indebted to the Rev. Dr. Wilson, of the Free Church of Scotland's Mission, for his fatherly kindness to their Missionary; and also to the Rev. Dhunjibhai Hauroji, one of Dr. Wilson's colleagues, whose guest Mr. Broadley was at the date of his letter, (February 8th,) and had been for a week previous.

MISSIONS ON THE PACIFIC.

BRITISH COLUMBIA.

ARRIVAL OF THE MISSIONARIES.

Extract of a Letter from the Rev. Ephraim Evans, D.D., to the Rev. Enoch Wood, General Superintendent of Missions in Canada, dated Steam-Ship "Pacific," February 9th, 1859.

I AM happy to inform you that I write this within about one hundred and seventy-five miles of Victoria, whither we are now tending, with a pretty smooth sea, and a fair probability of reaching our destination early to-morrow morning.

Nothing specially interesting to you, in the form of incident, has occurred during our voyage from Panama. It is a matter of great thankfulness to our heavenly Father that our entire party has enjoyed good health, with the drawback of some sea-sickness, and that we hope, by the invigorating northern breezes, now reaching us, to land in good time for the work before us.

We left Panama on January 15th, and arrived at San Francisco on the 29th, touching at Acapulco and Mansinello. At San Francisco we remained until February 3d. During our stay, we received much kindness from the Rev. Jesse Peck, D.D., and other Ministers and members of the Methodist Episcopal Church. My friend, Mrs. Pidwell, with her wonted kindness, obliged me and my family to share her generous hospitalities. Mr. Pidwell, with one of his sons, is at Victoria, which will probably soon be the home of his family. I met letters from him, advising me as to the purchases to be made in San Francisco, and assuring me that he is doing *all in his power* to prepare for our comfortable reception. He intimates, however, what we had anticipated, that we have much of inconvenience, privation, and hard work before us. But God, even our own God, will bless us! And we trust to walk worthy of the position in which he has placed us.

We arrived at Porland, in Oregon, on Sunday evening, the 6th, where we remained until last night. It is a small but flourishing town, (*alias* city,) on a branch of the Columbia river, about ninety miles from Astoria, which, as you know, is situated at the mouth of the Columbia. Here, again, we were heartily welcomed by our brethren, whom we were delighted to find engaged in a glorious revival of religion, in which we were joined two evenings, rendering what assistance we could.

The rumours as to the probable future of British Columbia are widely conflicting on this coast; but I am persuaded that it is destined to make great progress, and prove a blessing to other regions. Emigration from California and Oregon is again setting in, and the opening spring will be a season of bustle and competition.

February 10th, seven A.M.—At anchor off Victoria. Thank God for preserving care, and multitudinous mercies.

To this communication the Rev. Enoch Wood, of Toronto, makes the following addition.

The calamitous death of the Grand-River Missionary, the Rev. Thomas Fawcett, will be noticed with deep regret.

Extract of a Letter from the Rev. Enoch Wood, dated Toronto, Canada, March 24th, 1859.

So far this new enterprise has advanced without a check. A month and four days is a fine passage; wonderful is the progress of steam!

You will be sorry to learn of the death of the Rev. Thomas Fawcett, our valuable Missionary on the Grand River. He was killed a few miles above Hamil-

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ton, by a slide of the road from the mountain's side: the engine and cars plunged into a gulf of one hundred yards wide, and forty feet deep: this happened during one of the wildest storms that ever swept over this country at this season of the year. The tragedy occurred about two P.M. on the morning of the 19th instant. Seven are dead, and other lives despaired of. He was a devoted man, ready for his sudden removal: his bereaved family are numerous and helpless. He was on his way to visit his brother, Michael Fawcett, lying very sick on the Grimsby Circuit.

SOUTH AFRICA.

CAPE OF GOOD HOPE.

DUTCH AND ENGLISH CONGREGATIONS. SOUTH AFRICAN EVANGELICAL ALLIANCE.

Extract of a Letter from the Rev. James Cameron, dated Cape-Town, February 17th, 1859.

Of Cape-Town itself I have cause, in some respects, to speak well. The congregations at Burg-street and Sydney-street chapels, though not large, are regular, and attentive to the word preached, having, it may be hoped, a due appreciation of their privilege in sitting under a ministry that deals faithfully with their souls. It is, however, matter of deep lamentation, that some who have long enjoyed that privilege do not give their hearts to God.

The members of the church furnish the usual variety of spiritual condition, from the babe to the father in Christ; though, it is to be feared, the latter are but few in number. Some who have attained the status of young men in the spiritual life are very useful to the church, and put forth efforts proportioned to their strength for the advancement of the Divine glory. Of these, two are coming forward as Local Preachers, with every prospect of success.

Upon the whole, and making allowance for every drawback, both the English and Dutch departments of our work in Cape-Town are in a healthy state. There is much life, activity, and zeal, with a confident expectation that God is about to visit us with a time of refreshing from his presence. During the prevalence of the small-pox, a few months ago, our people were mercifully preserved. In the Burg-street English congregation, very few had the disease at all, and of these few not one case proved fatal. In the Dutch congregation, more had it, and some died; but still, compared with the coloured people generally, our people of that class were very mercifully dealt with. Several of our members, both white and coloured, were exemplary in visiting the sick and the dying, though at the risk of their own lives; and not one of them caught the infection. The members of the Wesleyan Dorcas Society exerted themselves very laudably in this work of mercy, and were the instruments of relieving much distress. The visitation has now passed away. I question if there is at present a single case of small-pox in the whole city, which, considering the virulence of the disease while it lasted, is truly wonderful, and ought to excite in every breast the liveliest gratitude to God. I am sorry, however, to say, that very little apparent good has resulted from so fearful a scourge, which swept away between two and three thousand of the inhabitants. There has been no humbling of ourselves as a people before God, no public fasting and prayer, no flocking to the churches to hear the words of eternal life, no reformation of manners on the part of the masses.

A few Sabbaths ago, we had the pleasure of opening a new chapel in Hope-street. The opening services were well attended, and the collections amounted to nearly forty pounds. We have now a week-day and Sunday school in that locality, with religious services in the Dutch language, twice on the Sabbath and once during the week. The prospects of good, educationally and religiously, are very encouraging, although the Romish cathedral stands in the same street with our chapel, having a Bishop and a number of Priests to conduct its imposing ritual. Some of our members, particularly those belonging to Burg-street Circuit, have displayed much zeal and liberality in connexion with the building of this chapel, and have now the satisfaction to see their object so far accomplished. The foundation-stone was laid in October, 1858, and the building was opened for Divine worship in January, 1859; so that the whole was

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completed within four months. The cost of the entire structure, with the ground, is £500, £200 of which are borrowed, one to be paid in five years by yearly instalments of £20, and the other to be paid as soon as possible; so that the entire liquidation of the debt may be anticipated within a few years, say eight or ten. Our Sabbath-schools continue to prosper.

P.S.—Our South African Evangelical Alliance, now in the second year of its existence, bids fair to become a great and influential association. Organizations have been formed in the Eastern Province and at Natal, and both have been commenced under the most favourable auspices. The Cape-Town organization has now a monthly prayer-meeting, held in rotation, in the Scotch, Congregational, Wesleyan, and Dutch Reformed places of worship, and the attendance becomes increasingly encouraging. On the 29th of December, 1858, a breakfast-meeting was held, exclusively for the members of the Alliance, in the school-room belonging to the Scotch church. Between forty and fifty were present, and a fine Christian spirit pervaded the meeting. Amongst the speakers on the occasion, was a Mr. Vaughan, a Minister of the English Church, from Calcutta, who delighted us by the frank and brotherly manner in which he narrated the way in which he had, at one period of his life, been led into Puseyism, and almost into Popery, and the means by which he escaped the snare. His address was a nobly Christian one. Subsequently to this delightful meeting a number of Christian friends have come forward and joined the Alliance, being convinced that the object which it seeks to attain is one in perfect keeping with the Gospel of Christ. Your Missionaries here are also connected with the Bible and Tract Societies, my colleague and myself being on the Committees of both. The Bible Society in particular is very prosperous, and has proved a great blessing to this country, where, the population being spread over so large a surface, it is very desirable that every family should be furnished with copies of the word of God. The Tract Society not only assists in circulating the tracts and books of the Parent Society, but publishes books and tracts of its own, principally in the Dutch language. Some of these are original productions, and some of them translations from the English, and much better adapted to the Dutch-speaking people of this country than any similar publications from Holland, which are mostly written in a perplexed and involved style, which but few can easily understand.

KAFFRARIA.

PALMERTON AND BUNTINGVILLE.

Extract of a Letter from the Rev. John Longden, dated Buntingville, December 27th, 1858.

I was not able to write you by the last post, as I intended to have done, owing to a detention, for a few days, at the Umzimvubu river. Mrs. Longden, myself, and family, were returning from a visit to our friends, Mr. and Mrs. Jenkins, at Palmerton. Palmerton is a lovely spot; certainly, so far as I am able to judge, the most eligible site for a Mission station of any I have seen since I came to Africa. Most of the houses are built of brick and whitewashed, the fruit of Mr. Jenkins's labours. Trees for ornament, and trees for use, under the care of Mrs. Jenkins, are growing in all directions. The white of the houses, and the rich green of the trees, contrast well, which gave the place, when seen from the elevated ground in the neighbourhood, a very pleasing effect. The chapel, though large for the place, is filled to overflowing with attentive hearers. But I find Mr. Jenkins makes the same complaint as myself, that, though there is such a spirit of hearing, there is but a small proportion of the congregation who see the importance of Christian communion, or come to a knowledge of the truth as it is in Jesus.

I am, however, happy to say, that, while there are many things to deplore, the work of God on this station is beginning to prosper. Yesterday, being the first Sabbath after the quarterly visitation, I dedicated eight adults to God in baptism. There were two men and six women, all of whom had been prepared for this holy sacrament in the catechumen class. I gave a short address on the nature of the institution, accompanied with an exhortation to the candidates, that, "with purpose of heart they would cleave unto the Lord." Their demeanour, throughout the service, was becoming the occasion, and I believe that they all came forward in a thoughtful and

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prayerful frame of mind. It was quite affecting to see them kneel before the Lord, and to hear them, in answer to the usual questions, witness a good confession before many witnesses. My heart was quite full. One of the candidates could not be much short of sixty years of age. When the congregation had dispersed, I administered the sacrament of the Lord's Supper to them, and to the other members of the Society. The Lord Jesus was in the midst of us, and we felt something of

> "The sacred awe that dares not move,
> And all the silent heaven of love."

So ended the public services of one of the best Sabbaths we have spent in Africa. These are to us precious drops coming from the presence of God upon this desert land; and are, as we hope, the harbingers of copious showers of saving grace. I can now fully realize all that other Missionaries have said respecting the holy sweetness of the Lord's-day evening. The calmness which then reigns everywhere,—in the soul, and in all nature, heightened by this beautiful climate, reminds one of "the gate of heaven." To us, that *holy* place never appears to be so near this *sinful* world as then. How is this? Does God manifest himself in some special manner to us who are far off among the Heathen, and cut off from all personal intercourse with pious friends at home? Or is it an answer to the prayers ascending on that day to the God of Missions on our behalf from every house of prayer?

I have commenced holding regular Leaders'-Meetings, which have already brought forth good fruit. One result is, an increase in the contributions of the people. Last quarter we raised in the classes £1. 2s.; and though the accounts for the quarter just ended have not yet been made up, the income will, I know, be considerably in advance of the last. This is gratifying, considering the great hunger which exists in the country just now, arising from the failure in the crops last year, and from the influx of Kreili's people, who were foolish enough to kill all their cattle. It is distressing in the extreme, to see so many people in an all but starving condition. There are hundreds of poor creatures who have not a grain of food, and who, all over this part of the country, may be seen digging roots out of the earth in order to satisfy the cravings of nature. This hunger is not, in all cases, by many, a sign of poverty in other respects.

It is pleasing to see an improvement in the attire of the people. Most of them are anxious to possess European clothing. This clothing, in its turn, creates other wants, and, if pride in dress can be kept down, the possession of good raiment will do them good, both in body and soul.

We have six outside preaching-places. But, as I have only two Local Preachers, our visits are not so frequent as I could wish them to be. The people come in numbers to hear words whereby they may be saved. But we have little hope of establishing classes at any of these places. Most of the adults are polygamists, and polygamy is the last relic of Heathenism which they are willing to part with. To preach the word, therefore, to these dark, deluded, but blood-bought, sinners, by whom we are surrounded, is nearly all we can do at present. *That* will produce its own results, and ere long the hearts of this people shall turn unto the Lord.

The country, politically, is in an unsettled state. Since my last, we have had wars and rumours of wars. Tribal wars, such as occasionally occur in these parts, may appear a small matter to an English reader: they are, however, sufficiently formidable to the contending tribes. A few weeks ago, Damas, our Chief, made an attack on Umlata, a petty Chief now occupying a portion of the disputed territory so often referred to. In this affray from twenty to thirty lives were lost. The day before the fight, I rode over the ground where most of the battle was fought. The day being very fine, everything appeared lovely and peaceful; and, although I knew that a struggle would take place at no very distant day, I little thought, that, in about six hours from the time of my crossing it, it would drink in the blood of the slain. One day last week, I had occasion to ride over the same ground again, when I saw the garments, shields, and bones of the dead lying in the path. Soon after this, Faku's army was revenging an attack of the Amaxesibi; and Umbali, an Amampondumsi Chief, and the Amabaca, had a hard struggle for the mastery. In both these engagements, many were killed; but in the latter, fifty, it is said, fell close to the Tshungwane Mission station, and within sight of Mr. Hully's house. As you may suppose, such warlike demonstrations as these disturb the quiet of our schools, and hinder, in no small degree, the progress of the work of God. Surely God has a controversy with this people.

But, in the midst of all, your Mission-

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aries are safe. We fear no evil,—what is required of us is, to act in all things prudently, and to keep to our great work of saving souls; and then, trusting in God, we are in no more danger of personal injury, than we should be in any part of our native land.

Our great wants are more labourers, and a richer baptism of the Holy Ghost. God will give the latter—will the friends of Missions withhold the former? The devil has a great stronghold here; will not good people then come up to the help of the Lord, to the help of the Lord against the mighty? We all continue to enjoy good health.

NATAL.

TOUR IN THE INTERIOR. NATIVE TEA-MEETING.

Extract of a Letter from the Rev. Frederick Mason, dated Pietermaritzburg, January 6th, 1859.

For several months my health having appeared to be in a very weak and precarious state, it was considered desirable that I should have an interval of repose. Accordingly, about the beginning of November, I left Pietermaritzburg for a tour among the higher districts of the colony. I was absent five weeks, and returned with health greatly restored.

What pleased me most of all, while moving about in remote parts of the Circuit, was the general disposition and desire to hear the word of God. At one place, in particular, which can only be visited once a fortnight, service is regularly held every Sabbath; devotional exercises being performed, and a sermon read, morning and evening. One evening in the week is also set apart for public worship, when a sermon is read, or a prayer-meeting held. At most of the places a strong wish is expressed, and earnest endeavours are made, for the erection of chapels. At Mooi River, a little sanctuary has been raised, chiefly by the efforts of people on the spot, and is now nearly ready for opening. During the week it will be used as a school-room, when funds can be obtained for the support of a school-master. This leads me to observe here, that educational privileges are highly valued and strongly desired by our people in these localities. I hope the day will come when they will be able to secure the services of masters trained not only in the different branches of learning, but also in the principles and practice of Christianity, in your noble Institution at Westminster. Another chapel is in course of erection at Shafton, which promises to be a model of architectural taste.

An interesting circumstance occurred while I was staying in one part of the Circuit, which I will relate. I went on a Sabbath morning, with the eldest son of the Rev. J. Jackson, to visit some Kaffir kraals in the neighbourhood of Magtenberg. As notice had been previously given to the people, they assembled in one spot in the open air. About sixty Heathens came to hear what the *Umfundisi* had to say to them. The men sat in front, the women behind—all listening attentively while I spoke to them; Mr. Jackson being my interpreter. Thus, beneath the hot sun of Africa, with only the sky for a covering, I endeavoured to impress upon the minds of these benighted creatures the truths of the Gospel. Here I should state that Mr. Jackson visits these people frequently, and his labours among them are not without result. Now that his father, the Rev. J. Jackson, is at Indaleni, they may be said to be under his spiritual charge.

The chapel which was commenced in Maritzburg, a year and a half ago, is now rapidly drawing to its completion; indeed, we hope to be in it before many weeks are past. In order to increase the funds for this object, a bazaar was recently held, which proved very successful. The ladies had been working with praiseworthy diligence for a long time; many friends contributed, and general interest was shown with respect to the undertaking. Some were doubtful as to the issue, and seemed to think that, as the number of articles was so small, and money so scarce, but little would be realized. The bazaar was held on the 15th and 16th of December, a few of the remaining articles being disposed of on the evening of the 17th. The room in which the sales took place was tastefully decorated with evergreens, flowers, &c., arranged so as to present an imposing appearance. Crowds of people came to see and purchase; most of the principal persons in the city favouring us with their presence or patronage. All fears vanished when the sale commenced; and the result justified the most sanguine expectations. The net proceeds of the affair amount to about £160. This may appear an inconsiderable sum to those

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who are favoured with a residence in the great and wealthy Circuits in England; but we in Natal are only in the beginning of our strength. Timely relief was thus afforded to the new-chapel fund, which had suffered considerable pressure.

Before closing this letter, I will refer to the native tea-meeting held on Monday last, January 3d. This is an annual gathering, and usually takes place about the new year. About two hundred and fifty of Africa's swarthy sons and daughters came together on the occasion; some of them from long distances. This tea-meeting is always anticipated with eager expectations by the natives, who enter into it with as much spirit and delight as is manifested in your great assemblies at home. It is really astonishing what a social power there is in a good tea-meeting. It loosens the tongue; it lights up the eye; it melts icy reserve, and, by diffusing a genial warmth of feeling, gives opportunity for friendly intercourse. On this occasion the people came, male and female, dressed cleanly and respectably. If there was room for complaint, it was that some of them were too *gaudily* attired—the females especially; for if I, a bachelor, may be allowed to say so, the ladies among the native tribes exhibit the same general tendencies as their sisters of fairer hue. Among them was a profusion of red, in the shape of dresses, ribbons, trimmings, and such like. This was, however, the least interesting feature in the assembly. Here was a company of people, but a few years reclaimed from Heathenism, through the blessing of God upon the labours of your Missionaries, met beneath the shelter of their own sanctuary, clothed, and in their right mind; rejoicing in the blessings of civilization, and, above all, in the blessings of the Gospel of Jesus Christ. It was no gathering for war and blood, for the wild song, or the frantic dance: these are old things which have passed away. After tea there was, as there commonly is, a long round of speechifying. One or two English friends addressed the meeting; but the chief speakers were the natives themselves. I could understand what the Hottentots said, as they spoke in Dutch; but I could only here and there catch the meaning of the Kaffirs, who, I would observe, are by far the best speakers. While listening to one of them in particular, I could not help thinking that a high degree of civilization is not essential to oratory, any more than to poetry. His readiness of utterance, variety of tone, vivacity of wit, and energy of action, were most remarkable. While sitting and listening there, I could not but wish that the friends of Missions at home were favoured with an opportunity of witnessing such an assembly as this, gathered out of the darkness of Heathenism, blessed with the knowledge of the Gospel, by means of their money and prayers.

Most thankful am I, Reverend and dear Sirs, that this holy cause of Missions has not lost its interest in the eyes of British Christians. We do not conceal from ourselves its difficulties, its vastness, the feebleness of its agents, the comparatively small progress it has made among the motley millions of the globe; but our confidence is in the might of Jehovah's arm, and in the saving efficacy of Christ's Gospel. You, whom the love of Christ constrains, still pray, still give; and, by God's help, we will still "labour, that, whether present or absent, we may be accepted of Him."

WESTERN AFRICA.

GOLD-COAST.

FIRST IMPRESSIONS. THE FANTI LANGUAGE.

Extract of a Letter from the Rev. William Henry Milward, dated Cape-Coast Castle, February 9th, 1859.

I WRITE to apprize you of my safe arrival at this place on January 21st, 1859, and of my continued safety and good health and strength up to the present date. I am very much pleased with my station, and much interested in the people of my charge. I find many rejoicing in the assurance of sins forgiven, and of their adoption into God's family; and many of them have witnessed, and still continue to witness, a "good confession" before all men. The Gospel of Jesus Christ here, as elsewhere, has become the "power of God unto the salvation" of all who have believed. Still, after all the labours of the zealous men who have fallen in the cause of their Master on this fatal field, and of those who still remain, or are now labouring in England, the cause of Christ seems to me but in its infancy at present. "Come over and help us" is the cry from every quarter.

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The "prince of darkness" still reigns here in all his infernal majesty, and many, very many, are madly and rapidly posting down to eternal death. Others are found who have never heard the blessed sound of Jesu's name, and when you tell them the story of redeeming love, wonderingly ask, "How can these things be?"

I am trying to get among the people; but I find a great difficulty in speaking to them, owing to the very little knowledge the people have of English; so that oftentimes I have to get Mr. Ansah, or some one else, to interpret it into Fantee. My heart yearns with pity for the poor deluded creatures which everywhere I meet with. O what a harvest of souls is there here to be gathered into the garner of God! "The harvest truly is great, but the labourers are few." Surely the British churches, and especially the Wesleyan-Methodist church, will come up "to the help of the Lord, to the help of the Lord against the mighty." O that every follower of the Lord Jesus Christ would adopt the earnest language of the Prophet Isaiah!—"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Then, indeed, when the church of God is really in earnest, shall the time to favour Zion, yea, the set time, be come.

ORDINATION. HAPPY DEATH OF A NATIVE CHRISTIAN.

Extract of a Letter from the Rev. James A. Solomon, Native Minister, dated Anamabu, February 10th, 1859.

HAVING had this favourable opportunity, I cannot but drop you a few lines, respecting the most solemn and impressive ordination of the Rev. Timothy Laing, John O. Ansah, and myself, on Sunday, the 16th ult., in Cape-Coast chapel, by our worthy Superintendent. The service commenced at seven P.M., and the attendants were many. This is the second ordination ever witnessed at this part of the world, and I trust the time is not far distant, when Africa herself will send her own enlightened sons to those who are still involved themselves in the thickest darkness.

Since the ceremony performed, I have felt, and do feel more than ever, the weight of the responsibility which rests upon me; but I look up to Him that saith, "All things are possible to him that believeth," and also, "My grace is sufficient for thee."

I am once more enforced by duty to bring to your notice the happy death of one of our female Leaders, by the name of Mary Sniper, who had held the office of Leadership in the church for many years, and with whose conduct and attendance we were very much pleased. She took her departure on Monday, the 17th ult., in my absence to the last District-Meeting.

The statements of her sufferings and death received in writing from her friend, are as follows:—

"I am glad to inform you the happy death of our Christian sister Mary Sniper, who died in peace, and I am sure she is resting in the bosom of Abraham.

"Before her departure I went over to see her, and found she was very ill. I told her to put her trust in God, and she must remember the words of Job, 'Though he slay me, yet will I trust in him.' As soon as these comfortable words dropped from my lips, she revived and opened her mouth, and related to a great extent the sufferings and patience of Job, and the rebuke with which he rebuked his wife when she said, 'Curse God and die.' After this, she, the poor Mrs. Sniper, said, 'If it please God to take me out of this world, I fear no death.' Upon the next visit, I found her very weak, and when I was going to offer prayer for her, I did not expect that she can be able to pray for herself; but as I was going to conclude with the benediction, she commenced immediately to pray; and I assure you, dear brother, her voice seemed to me as one that was in a perfect health, but her body and appearance showed that she was very ill. After the prayer, she was unable to converse with me.

"On the last visit, I found that she was on the point of death, and her voice was almost gone: I went and sat by her, and called her by her name; but she was not able to answer: then I said, 'Mamma, look unto Jesus; for he has promised to deliver us even from death:' then she tried, and said, with a small voice, 'There am I looking now.'"

We had a lovefeast here last Sunday: the service commenced at half-past ten in the morning, and closed at twelve o'clock. The experience of many was very good indeed. Our spirits were much cheered.

My earnest prayer is, that the Lord may bless our feeble endeavours this year with an abundant success.

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THE CHRISTIAN EXPERIENCE OF A NATIVE MINISTER.

Extract of a Letter from the Rev. Frederick Frances, Native Minister, dated James-Town, Akrah, February 11th, 1859.

Having an opportunity, I am glad to embrace it, by writing you these few lines. I am sure you will be glad to hear from me, as I have not written to you since I was received on probation as an Assistant Missionary by the Conference which was held in the year 1857.

You will also be glad to receive a very brief account of my early life, and my present religious experience.

I was born at Akrah, and, as my parents were pure Heathens, I was brought up by them in the same false religion. There was no established school at that time in James-Town, until the year 1838, a native of this place went to Cape-Coast and attended the services there, and brought back with him the form of worship as observed by the Wesleyan-Methodist Society.

In the same year, 1838, a school was established, and a small Society formed among us.

When I was received as a member on trial, when my mother (my father having died) and relatives heard that I had embraced the Christian religion, they were much grieved, as an old Heathen reported to them that I had put myself into great difficulties by becoming a Christian, and therefore I should go mad, and I shall not see their corpses when they die; and many other things.

But, dear fathers, I found that religion's ways are ways of pleasantness, and all her paths are peace.

I shall never forget the first day I heard the sound of the Gospel of our Lord Jesus Christ. I felt its truth and power, and could say, as one of our hymns,—

> "'Tis music in the sinner's ears,
> 'Tis life, and health, and peace."

I shall also never forget the day I experienced the pardoning mercy of God.

I had once a proud and stubborn heart, full of self-love, and all that was evil. But when I received the justifying grace of God in the year 1846, I rejoiced in God my Saviour. I felt that all slavish fear was gone, and that the blood of Christ Jesus had cleanseth me from my past sins. I could then gratefully say,—

> "No condemnation now I dread,
> Jesus, and all in him, is mine;
> Alive in him, my living head,
> And clothed in righteousness Divine."

My attention was then turned from all worldly business, and I only wished to be a house-servant to the Missionaries; and as the Lord wished me to be a labourer in his vineyard, I became a chapel-keeper, a steward in the Mission-house, a School-Teacher, an Interpreter, a Class-Leader, a Local Preacher, and then I was received to the office of an Assistant Missionary.

When I consider my unworthiness and insufficiency, I am ready to say, "Who am I, and what am I, that the Lord should call me to such a work as this?"

I must say to you, Sirs, that I do feel indeed that I am called of God to preach the unsearchable riches of Christ to my fellow-countrymen.

I began to call sinners among my people in the year 1847; and since then to the present, the Lord has always blessed me in my preaching. You will observe from my latter remark, that my own mother, who, when I resolved to forsake my former Pagan religion to embrace the Christian religion, put great obstacles in my ways. But now she has become a member of our church, through my feeble instrumentality. I cannot help but exclaim, "What hath God wrought!"

May God of his infinite mercy grant me his grace, that I may be a good and sharp instrument for the conversion of many of my Heathen people, who are still enveloped in Pagan darkness!

I beg you will kindly receive these few lines, and also beg you to remember me at the throne of grace.

SIERRA-LEONE.

AFFLICTION AND SUCCESS. CLOTHING REQUIRED.

Extract of a Letter from the Rev. Thomas Champness, dated Freetown, February 18th, 1859.

Once more I begin to write a few lines to you, and am glad that I have health and strength to do so; for since my last letter I have had two very severe attacks of fever, which were more violent than any previous ones, and caused me

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to feel more than ever that this is not my native land. Sickness is exceedingly trying here, and especially when you have so much to pass through as has been my lot; but, thanks be to God, in all my sickness there has been one near to cheer and comfort, and I have felt that "there is indeed one that sticketh closer than a brother;" and, if it were possible, I would not undo a single thing that has been done, knowing that "all things work together for good to them that love God." My present health is pretty good; I am happy in my work, and enjoy preaching to this people very much. The Lord has blessed my labours, and I have been privileged to see some good done; but I feel the need of a richer baptism from on high, that much more may be accomplished by my feeble instrumentality.

According to your instructions, I shall proceed to Wilberforce when Mr. Dillon leaves; and I hope and pray that I may be made useful there. No doubt, with increased responsibility, there will be increased grace, if it is asked for; and that I mean to do.

I shall feel leaving Freetown Circuit very much, having lived in it just long enough to make many friends, and to be acquainted with most of our people; and to leave them will be no small trial. But I shall be working for the same Master in my new sphere of labour, and shall hope to be blessed there, as well as in Freetown. Mr. Dillon leaves his Circuit with the affection and best wishes of his charge, and I hope that I may be made fit to take his place.

You will have heard before this of the arrival of our new staff. The Lord grant the workmen health and strength to labour in this sickly climate! I should have stated that Mr. Brown has been very unwell, but is now recovering.

The ladies of George-street (Hulme, Manchester 5th Circuit) chapel and school have sent me out a first-rate box of clothing, and I hope that their example will be followed by others. If the kind ladies of England knew how much good they could do by sending us clothing for our poor children and members, I am sure their benevolent hearts would not rest until they had done something towards covering the naked; and, if they could see the happy faces of those who have received garments, they would set about the good work at once.

The colony has been invaded by the Man of Sin. Several Popish Priests have arrived here, and will no doubt do us some injury; but I do not think they will accomplish much. Still our position is one that calls for the earnest prayers of all Protestants and well-wishers to the church of Christ.

THE NIGER EXPEDITION.

Extract of a Letter from Mr. George E. Roche, dated Freetown, February 18th, 1859.

As the mail has arrived from the coast, and will in a day or two be leaving this for England; and as I am aware you would be glad to hear from me relative to our mission up the Niger; I therefore take up my pen to write these few lines for the information of the Committee, which I hope will be read with some interest.

We arrived here, as you may have heard, on the 17th of December last, and met my dear wife just recovering from a severe attack of sickness, which, but for the mercy of God, she would have died. I myself have had repeated attacks at Abah and the Confluence, and even since my arrival, the effects of being much exposed on board the "Sunbeam" whilst ascending; but I am glad to say that, in the midst of all our afflictions and difficulties, the Lord supported us by his grace, and enabled us to acquiesce in his dispensation. To Him be all praise and glory. The brethren Jackson, Herbert, and Lefevre, have also had their share of affliction.

Our conversation with the various Chiefs and influential men are carefully entered in our journals, which I believe will be gratifying to the Committee. The journals of Jackson and Lefevre are copious, and no doubt interesting. They have selected Ndoni in the Ebo district, where I had left them, as being more suitable for Mission station. I have seen the place myself, and approve of the selection.

While at the Confluence, I endeavoured to collect some information respecting the manners and customs of the people, and their feelings in regard to the Gospel message, which I think will be gratifying to the Committee, and the good people of England, who have the interest of Africa at heart.

I beg particularly to call the attention of the Committee to two places in the Niger, as being in every way suitable for Mission stations. The first is Ndoni, not far from the factory on the opposite shore, about two hundred miles from the mouth of the river, in the immediate

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neighbourhood of which are large and populous towns, not yet visited by Englishmen, presenting a wide field for Missionary operation. The next is a village at the Confluence, on the right bank at the foot of a mountain, called by the natives Olokojah. Here Dr. Baikie thinks, if a Mission is established, it will afford an excellent opportunity of a direct communication to Lagos through the Yauraba country, which is the shortest route, and probably lead to an acquaintance of tribes yet unknown.

I am thankful to God for the success which has attended our mission up the Niger, and I sincerely hope that the time will come, when the Saviour's name shall be proclaimed in every town and village on the banks of that mighty and noble river, and when Heathenism, idolatry, and superstition shall give way to the humble teaching of that Gospel, that pure and unadulterated word, which saves the soul. May the Lord hasten the time!

May the choicest blessing of heaven rest upon the Committee, and may Almighty God, by his Holy Spirit, direct them in all their plans for the advancement of His cause, and the spiritual welfare of our dark, benighted brethren along the banks of the Niger, and in Central Africa.

GAMBIA.

CONVERSION OF AN AMERICAN CAPTAIN. PEACEFUL DEATH OF AN AFRICAN SAINT.

Extract of a Letter from the Rev. Richard Cooper, dated Bathurst, January 22*d*, 1859.

I BEG to acknowledge the safe reception of your kind letter. The excellent instructions it contains shall be carefully followed out. It afforded both myself and our people much joy to receive Mr. Peet. During the month I was alone, I was blessed with much of the Saviour's presence, whom I proved, and still prove, to be a friend indeed, "sticking closer than a brother." With the assistance of some of our Native Preachers, all the places in the Circuit were regularly supplied. Good has been done. An American Captain, then in harbour, who attended regularly at Bathurst chapel, (he was convinced of sin under the last sermon Mr. Bridgart preached here,) visited me at the Mission-house on Christmas-night. He then confessed himself to be a sinner so vile, that he feared there could be no forgiveness for him with God. I preached the Gospel to him, while the tears coursed down his weather-beaten cheeks. On parting, I besought him to repair to his cabin, and there, in humble and believing prayer, cast his soul on the mercy of God in Christ. He did so. A few days after, he re-entered the Mission-house, and, with tears of joy, not of sorrow then, exclaimed, "Well! I have found it, I have found it, and now, bless the Lord, I am quite happy." And thus he continued, to the great astonishment of his officers and crew. He again called upon me, the evening before he left for America, and was then still rejoicing in a felt sense of his acceptance in the Beloved.

The watch-night service was so well attended, that a difficulty arose in accommodating the congregation. I preached first in English, and then John Gum, our Supernumerary Assistant Missionary, in Jaloof. Old he truly is in years, but apparently matured in grace, "a father in Israel." He has lost his natural eyesight, and for some time all external objects have been obscured from his vision; but spiritually he is not blind. Of this full proof was given, in the earnest, practical, and faithful sermon he delivered, which, I am thankful to say, was blessed to many souls. A large number of Jaloof Mohammedans were present, who eagerly listened while he eloquently discoursed from, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.) During the solemn five minutes of silent private devotion, as we knelt between the receding and the approaching years, many of us consecrated ourselves afresh to God, and entered into solemn covenant-engagements with him, which we pray may never be cancelled.

On the following Sabbath I was much exhausted; yet strength was afforded according to my need. At four P.M. I was called upon to visit a dying man, who had repeatedly requested to see me ere he died. I mounted my horse, and went. His hour of departure was evidently at hand; but he was not unconscious of what was passing around him. Bending over him, I inquired, "Wil-

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liam, is Jesus precious to you?" The glazing eyes shone brightly once more, as he replied fervently, "Yes! He died for me." "And do you love your Saviour, and feel your trust for salvation is resting in him alone?" "Yes! yes!" replied the departing saint. "I love him, and trust alone in him—'none but Jesus.'" His left hand was on his Bible. I placed my hand also upon it, and said, "A most precious treasure is this, William!" "Ah! Sir, it is; it is good too much." I prayed with him, and, finding no medical art could avail, left him in the charge of his pious wife and others, with this simple direction, "Keep him warm, and talk to him of Jesus." The hearty response was, "Yes, Minister, we will. Thank you." The next afternoon I committed his body to the grave.

O, Sirs, while, as Missionaries of the cross, we have our trials and discouragements, blessed be God, we have our encouragements too. And if Africa is a sickly clime, and her sons and daughters poor and ignorant, yet it is one of earth's highest honours and richest delights to toil here usefully for Jesus and for immortal souls.

In closing, allow me again to thank you for your kind confidence and fatherly advice, from which I have already derived no little benefit and encouragement. Your advice, with respect to seeking the judicious counsel of Mr. Bridgart as often as possible, I shall continue gladly to obey. I am sorry to state, our second day School-master has tendered his resignation, and we have decided it will be best to accept it, and seek another Master. I shall endeavour to obtain a suitable supply ere he leaves. I have, likewise, taken an early opportunity to present Mr. Pect to His Excellency the Governor, by whom we were graciously received. His Excellency kindly offered me a free passage in the Colonial steamer to Macarthy's, on occasion of a visit Mr. Bridgart advised me to pay in February.

THE WORK ADVANCING. A CLASS FOR JALOOFS.

Extract of a Letter from the Same, dated Bathurst, February 22d, 1859.

I AM happy to inform you, that the good work is still advancing. Our people, as a whole, are, I believe, living to God, and the congregations are larger and more attentive than I have ever seen them. Since my last we have been cheered with some thirty restorations and conversions. Each place in our small Circuit has been favoured in this gracious visitation. Steadily and quietly does this revival still extend.

I have lately commenced meeting a week-evening class, into which we are seeking to persuade serious Jaloof young persons to enter and enrol themselves in the Lord's militant host. The beginning is small; but I trust in the Lord that we shall soon have a much larger number. Many of the Jaloofs speak English fluently and correctly; and in this point, as well as others, they often excel even the liberated tribes. They appear to prefer the use of our own language in religious exercises, their own being deficient in expression suited to the worship of a Divine Being. This is a great advantage to us, especially as the Jaloof is very hard to attain, particularly in reference to spiritual purposes.

It shall be my endeavour, by the help of the Holy One, to do all that lies in my power to lead this interesting people to the Saviour of the world; but I find it hardly possible to engage as actively and constantly in visitation from house to house, &c., during the second year of West African sojourn as during the first.

WEST INDIES.

BARBADOES.

GRACIOUS REVIVALS. TRIUMPHANT DEATH OF A YOUNG CONVERT.

Extract of a Letter from the Rev. Henry Soper, dated Barbadoes, December 10th, 1858.

WE are now in this Circuit all in the enjoyment of good health, and on Monday, the 6th, had the pleasure of welcoming back our beloved Superintendent, the Rev. H. Hurd, in renovated health, and evidently greatly benefited by his trip to England. We trust that his labours will again be made a great blessing among us.

The gracious outpourings of the Spirit with which we were blessed in April and May, are still manifest among us, in the

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deepened piety and quickened zeal of many of our old members, and in the consistent walk and earnest piety of the greater number of those who were added to us; and, although the showers are not so copious now, yet we have still the gentle droppings, giving us continued evidence that our "labours are not in vain in the Lord." One after another is found coming to the determination, "This people shall be my people, and their God my God." O that they may be faithful even unto the end! A few weeks since, I was called to rejoice over the triumphant death of a young female, gathered home as a kind of first-fruits of our late revival. She became soundly converted during the second week of our "special services," entered at once the Sabbath-school, and bid fair to be very useful there. But the great Head of the church would have it otherwise. For, about ten weeks after her conversion, she was seized with an attack of illness, which lasted just ten weeks, and then her happy spirit took its flight to heaven. I visited her frequently during her illness, and though at times she had severe conflicts with the enemy, yet her confidence was unshaken. She would often gather her young friends around her bed, and exhort them to give their hearts to God at once, that they might share the happiness which she experienced. Her last words were, "I am happy; Jesus is mine; I am going to be with him." She died at the early age of fifteen years. Her counsel and happy death have exerted a salutary influence on many young persons.

I have seen in a late Number of the "Watchman," with pleasure, the account of the many young people who are beginning to meet in class in different parts of England. You will no doubt be glad to hear that we are not behind in this matter. In the Bethel Society, we have three classes, composed entirely of young people; and in the James-street Society two classes, many of whom truly enjoy religion, and who we hope will yet shine brightly in the church, and in the world.

At Dalkeith and Belmont, two of our small stations which had been for some time on the decline, we have been graciously visited, and many have been brought to a saving knowledge of the truth as it is in Jesus. At Dalkeith alone, where at the close of the June quarter we returned forty-five members, we have since had twenty-five added. The two chapels are becoming much too small.

At Belmont the people are already diligent in raising subscriptions for enlarging the chapel, which we trust we shall soon be able to carry into effect.

But while we have much to encourage us here, we are not without causes for deep humiliation and sorrow, as we look upon some who for awhile seemed to "bid fair for the kingdom," but have "turned back."

Our open-air services we have had to abandon during the wet season; but we hope to be able to recommence them within a few weeks. The people in the neglected neighbourhoods are already entreating us to come and preach to them. We trust that many among them will be "plucked as brands from the burning."

The two young brethren who accompanied Mr. Hurd have each proceeded to their stations.

HONDURAS.

MISSIONARY ANNIVERSARY. UNION PRAYER-MEETINGS AND SPECIAL SERVICES.

Extract of a Letter from the Rev. Edward D. Webb, dated Belize, February 17th, 1859.

From the repotts forwarded by the last month's mail, you will learn the continued prosperity of our work in this town, and throughout this Mission. At the December visitation of the classes in Belize, an encouraging increase of members was reported, both on the quarter and on the year.

Our Missionary anniversary was held as usual during the Christmas week. The sermons were preached on Sunday, December 26th; in the morning by the Rev. David Arthur, of the Free Church of Scotland, and in the evening by the Rev. George Sykes, from Ruatan. The congregations were crowded, and a gracious influence attended the word of God. The public meeting was held on the following Wednesday evening in the chapel, when we were again encouraged by a respectable and overflowing attendance. The chair was taken by Edward Adams, Esq., a native of the United States, but an old and much-respected inhabitant of Belize, and a member of the Presbyterian Church. The Report, which was of a very cheering character, was read by Mr. J. San-

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ders, our day-school Teacher; after which, powerful and deeply-interesting speeches were delivered by the Hon. C. H. J. Cuyler, Esq., Public Treasurer and Chairman of the Board of Education, the Rev. D. Arthur, Presbyterian Minister, the Rev. A. Henderson, Baptist Minister, and the Rev. Richard Fletcher, George Sykes, and Edward D. Webb, the Ministers of the Circuit. The Meeting was continued, with undiminished interest, for upwards of four hours, and did not terminate till after ten P.M. The subscriptions and collections amounted to the noble sum of £204. 16*s.* 6*d.* sterling; which, considering the commercial distress of the town, exceeded our most sanguine expectations, and proved the favour with which the Mission cause is still regarded in this town.

During the last month of the year it is usual for large numbers of men who during the year have been employed at the distant mahogany-works, to return to Belize to be paid off, and to be re-engaged for the following year. The town is therefore at this time, and for a few weeks in January, unusually full; and much wickedness generally abounds. The opportunity has been seized, and special efforts have again been made to direct the attention of the careless and ungodly to the blessings of salvation, by means of open-air preaching, union prayer-meetings, and special services in our chapel. It is pleasing to state that in these efforts the Presbyterian, Baptist, and Wesleyan Ministers have cordially co-operated. During the few weeks Mr. Fletcher and Mr. Sykes were here, we were enabled to keep up preaching in the market-square nearly every evening. The congregations were always large. Sometimes nearly four hundred people were assembled, yet the greatest order prevailed, and the word of life was listened to with the most serious attention. At the close of each service a number of religious tracts were distributed, which were eagerly sought after. The watch-night service in our chapel was crowded, and was a season of great power and blessing. During the first week in the new year, service was held every evening in our chapel, in addition to the out-door services. On Monday and Tuesday there was preaching, and on Wednesday evening the first Union prayer-meeting was held in our chapel, which was crowded to overflowing. The meeting was presided over by the Rev. A. Henderson, Baptist Minister. The Presbyterian and Wesleyan Ministers also took part in the service. The congregation was composed of all denominations of Christians in the town, and we felt it good thus to unite our supplications for the outpouring of God's Spirit, and the revival and extension of his work. Preaching was continued on Thursday and Friday, and on Saturday evening a band-meeting was held. The weather was unfavourable; yet the attendance at these services was large, and we have reason to hope they were made a blessing to many. The union prayer-meetings have since been continued weekly, being held alternately in the Wesleyan, Baptist, and Presbyterian chapels; and in connexion with them out-door preaching has been held in several parts of the town by the different Ministers in turn. The Divine blessing has attended these efforts, which we doubt not, have been made the means of much good.

BAHAMAS.

OUT-POURING OF THE HOLY SPIRIT.

Extract of a Letter from the Rev. James T. Hartwell, dated Turk's Islands, February 18th, 1859.

SINCE the first day of the present year, it has pleased the Lord of glory to pour out His Holy Spirit so copiously upon the church here, that I could not feel it right to absent myself for some weeks in order to visit Puerto Plata; especially as I had laboured here for three years with apparently but little success, and now every service seems to be attended by blessings from above.

The revival is very encouraging. We had experienced a very good watch-night at the close of the year, and I had retired to bed; when, before day-light, I was called up to go and endeavour to administer comfort to a number of persons who had been praying all night in a private house, and were in great distress of mind. On my arrival, I found some rejoicing in the experience of new-born children of God, and others earnestly seeking the same blessing.

The next day was our covenant service, and it was an unusually hallowed season. After the evening sermon, a prayer-meeting was held; and, at the close, those who were distressed in mind, and anxious to serve God, were invited

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to remain a little longer. Several at once gave themselves up, and at half-past ten the meeting was adjourned to the next evening. On the first Monday evening in the new year, the adjourned special prayer-meeting was held; and, I believe, none who were there will ever forget it. The great feature in the work is the spirit of prayer. The people seem never to tire of prayer. The weekly general prayer-meeting is often better attended than the week-night sermon. Intercession for individuals is also very common, as we read concerning the world-famed American prayer-meetings, and in some cases it appears to have been answered. I never felt so happy in my work as at present.

RECENT INTELLIGENCE.

THE CHINESE IN AUSTRALIA. CHINESE SUBSCRIPTIONS FOR A CHAPEL. TWO MISSIONS TO THE CHINESE TO BE COMMENCED.

THE following paragraph is extracted from a report of the proceedings of the Missionary Committee assembled in Sydney, in connexion with the Australasian Conference. The information is equally pleasing and remarkable.

Friday morning, January 28th.—It having been stated to the Committee that many Chinese in Victoria wished to attend the Wesleyan ministry, and had subscribed £200 for the erection of a Chinese Wesleyan chapel to be settled upon the Model Deed, and also, that there was a fair prospect for the opening of a Chinese Mission in this Colony (New South Wales); and the Committee, believing that the exodus of the Chinese to this country afforded a most favourable opportunity, and was a loud providential call for evangelistic efforts in their behalf, unanimously resolved:—

"That this Committee recommends the establishment of Wesleyan Missions to the Chinese in the Colonies of New South Wales and Victoria, to be under the same management as the other Missions of the Society."

DEPARTURES.

THE Rev. Joseph Taylor Shaw, and Mrs. Shaw, embarked at Gravesend, on March 27th, in the "Queen of the Avon," for Nelson, New-Zealand.

Mrs. John Shaw and family embarked at Southampton, on April 2d, in the "Magdalena," for Antigua.

ARRIVALS.

THE Rev. Charles Clay and family arrived at York, Western Australia, on January 14th.

The Rev. F. Fawcett and the Rev. G. Martin arrived at Sydney on the 26th of January.

DEATHS.

WE deeply regret to announce the death of the Rev. Theophilus Taylor, at Ballarat, Australia, on January 4th; and of the Rev. Thomas Fawcett, near Hamilton, Canada West, on January 19th.

The Rev. Samuel Johnston, General Missionary in Ireland, after an illness of several weeks, departed this life on the 14th of April, in the triumph of faith. He was a good and faithful Minister of Christ, and very useful in his generation.

THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £2,292. 8*s*. 11*d*.

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AUXILIARY WESLEYAN MISSIONARY SOCIETY FOR THE LONDON DISTRICT.

THE Annual Meeting of this Society will be held in the *City-Road Chapel*, on Monday evening, May 16th. The Chair will be taken at Six o'clock by the RIGHT HONOURABLE HOLT MACKENZIE.

Tickets of Admission to this Meeting may be obtained by the Subscribers, on application to the Treasurers and Secretaries of the several Branch Societies in the London District, in connexion with this Auxiliary; or to those Collectors to whom their Subscriptions and Donations have been paid. The Officers of such Branch Societies may apply for their quota of Tickets at the Wesleyan Mission-House, Bishopsgate-Street-Within, on Monday, May 10th, or on any following day in that week.

On Sunday, May 15th, Sermons will be preached, and the usual *Annual Collections* for the WESLEYAN MISSIONS will be made, in most of the Chapels of the Wesleyan Methodists in or near London. The following are the

APPOINTMENTS FOR SUNDAY, MAY 15th, viz.;—

FIRST LONDON CIRCUIT.

St. John's-Square Chapel, at half-past Ten, the Rev. John Lomas; and at half-past Six, the Rev. William Jackson.

Hackney-Road Chapel, at half-past Ten, the Rev. William R. Williams; and at half-past Six, the Rev. Thomas M'Cullagh.

Jewin-Street Chapel, Aldersgate, at half-past Ten, the Rev. William Jackson; and at half-past Six, the Rev. Joseph Little, from India.

New North-Road Chapel, Hoxton, at half-past Ten, the Rev. Joseph Little, from India; and at half-past Six, the Rev. William R. Williams.

SECOND LONDON CIRCUIT.

King's-Cross Chapel, Liverpool-Street, at a quarter before Eleven, the Rev. Benjamin B. Waddy; and at half-past Six, the Rev. Richard Roberts.

Gloucester-Place Chapel, Kentish-Town, at a quarter before Eleven, the Rev. Richard Roberts; and at half-past Six, Mr. Pearson, Missionary Student, from Richmond.

King-Street Chapel, Camden-Town, at a quarter before Eleven, Mr. Pearson, Missionary Student, from Richmond; and at half-past Six, the Rev. Benjamin B. Waddy.

THIRD LONDON CIRCUIT.

Centenary Chapel, Back-Road, St. George's in the East, at half-past Ten, and at half-past Six, the Rev. William Wedlock.

New Chapel, Poplar, at half-past Ten, the Rev. Charles Prest; and at half-past Six, the Rev. Alexander M'Aulay.

Limehouse Chapel, at half-past Ten, the Rev. George F. White; and at half-past Six, the Rev. Robert Leake.

Globe-Road Chapel, Mile-End, at half-past Ten, the Rev. Alexander M'Aulay; and at half-past Six, Mr. Brunyate.

Seamen's Chapel, Commercial-Road, at Eleven, the Rev. Robert Leake; and at half-past Six, the Rev. George F. White.

Stratford Chapel, at Eleven and at Six, Mr. Strangeways, Missionary Student from Richmond.

FOURTH LONDON CIRCUIT.

Silver-Street Chapel, Rotherhithe, at half-past Ten, and at Six, the Rev. John Brown.

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Albion-Street Chapel, Rotherhithe, at half-past Ten, the Rev. James Grose; and at Six, Mr. Holford, Student from Richmond.

Peckham Chapel, at half-past Ten, Mr. Holford, Student from Richmond; and at half-past Six, the Rev. William Willan.

FIFTH LONDON CIRCUIT.

Walworth Chapel, at half-past Ten, and at Six, the Rev. Alfred Barrett.

Waterloo-Road Chapel, Lambeth, at half-past Ten and at Six, the Rev. Robert S. Hardy.

Brixton-Hill Chapel, at half-past Ten and at Six, the Rev. William Shaw.

Vauxhall Chapel, at half-past Ten and at Six, Mr. Broadbent, Missionary Student from Richmond.

Southville Chapel, Clifton-Street, Wandsworth-Road, at half-past Ten, Mr. Friend; and at Six, the Rev. William J. Tweddle.

Norwood Chapel, at Eleven, the Rev. William J. Tweddle; and at Six, Mr. Friend.

Sydenham Chapel, at Eleven, the Rev. James Ford, formerly Missionary in Fiji; and at half-past Six, the Rev. Peter Cooper.

SIXTH LONDON CIRCUIT.

Stanhope-Street Chapel, Hampstead-Road, at Eleven, the Rev. Thomas Llewellyn; and at half-past Six, the Rev. Frederick Greeves.

Brunswick Chapel, Milton-Street, Dorset-Square, at a quarter before Eleven, the Rev. John Relph; and at half-past Six, the Rev. Thomas Llewellyn.

Victoria-Terrace Chapel, Portland-Town, at Eleven, the Rev. Frederick Greeves; and at half-past Six, the Rev. John Relph.

SEVENTH LONDON CIRCUIT.

Romney-Terrace Chapel, Horseferry-Road, Westminster, at half-past Ten, the Rev. Joseph Wood; and at half-past Six, the Rev. William M. Bunting.

EIGHTH LONDON CIRCUIT.

Highbury Chapel, at Eleven, the Rev. John Hartley; and at half-past Six, the Rev. Joseph Bush.

Hornsey-Road Chapel, at Eleven, the Rev. Joseph Bush; and at half-past Six, the Rev. John Vine.

Dalston Chapel, at half-past Ten, and at half-past Six, the Rev. James G. Wilson.

NINTH LONDON CIRCUIT.

Stoke-Newington Chapel, at half-past Ten, the Rev. William Andrews; and at half-past Six, the Rev. Francis A. West.

Tottenham Chapel, at Eleven, the Rev. Benjamin Field; and at Six, the Rev. William L. Thornton, M.A.

Edmonton Chapel, at Eleven, the Rev. Francis A. West; and at Six, the Rev. Benjamin Field.

Leyton Chapel, at Eleven and at Six, Mr. S. D. Waddy.

DEPTFORD CIRCUIT.

Deptford Chapel, at eleven, the Rev. Peter Cooper; and at Six, the Rev. George Osborn.

George-Street Chapel, Royal-Hill, Greenwich, at half-past Ten, the Rev. George Osborn; and at half-past Six, the Rev. James Ford.

WOOLWICH CIRCUIT.

Woolwich Chapel, at Eleven and at Six, the Rev. John C. Leppington.

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Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
Hackney	16	9	10
Hackney-Road	7	13	11
Bayswater	3	8	2
Tunbridge	11	4	6
Colchester	1	8	0
Sydenham	3	0	3
Milton-Street	9	14	8
Spitalfields	8	17	3
Southville	2	4	1
Grove, Southwark	8	9	7
Harrow Juveniles	10	0	0
Stoke Newington	10	0	0
Vauxhall	10	0	0
St. John's-Wood	11	1	10
Stanhope-St.	21	0	0
Chelsea	7	7	0
Deptford	13	2	10
Queen Street	10	0	0
Westminster	9	18	9
Croydon	10	0	0
	185	0	8

LINCOLN DISTRICT.

Lincoln	40	0	0
Bourne	8	15	0
	48	15	0

NOTTINGHAM AND DERBY DISTRICT.

Nottingham, North	75	0	0
Leicester	60	5	5
Ashbourne	50	0	0
Newark	32	10	0
Loughborough	12	0	0
	229	15	5

NORWICH AND LYNN DISTRICT.

	£.	s.	d.
Norwich	34	6	4
Yarmouth	5	7	6
Bury St. Edmunds	1	6	0
	40	19	10

YORK DISTRICT.

York	40	0	0
Pickering	38	0	0
	78	0	0

BRISTOL DISTRICT.

Cheltenham	55	6	3
Dursley	10	0	0
	65	6	3

CORNWALL DISTRICT.

Scilly Islands	3	0	0

HALIFAX DISTRICT.

Second Huddersfield	5	0	0
Sowerby Bridge	3	0	0
	8	0	0

KENT DISTRICT.

Dover	78	8	0
Tenterden	29	2	4
	107	10	4

BEDFORD AND NORTHAMPTON DISTRICT.

Biggleswade	26	15	3
Luton	17	0	0
	43	15	3

CHANNEL ISLES DISTRICT.

	£.	s.	d.
Guernsey, English	50	0	0

WHITBY AND DARLINGTON DISTRICT.

Stokesley	89	2	9
Barnard-Castle	6	0	0
Hawes, &c.	1	0	0
	96	2	9

NORTH WALES DISTRICT.

Dolgelly	6	8	5

SECOND SOUTH WALES DISTRICT.

District	25	0	0

HULL DISTRICT.

Barton	88	10	0
Grimsby	26	0	0
	114	10	0

MANCHESTER AND BOLTON DISTRICT.

Second Manchester	4	9	0
Fifth Manchester	44	14	2
Bolton, North	60	0	0
Bolton, South.	30	0	0
	139	3	2

MACCLESFIELD DISTRICT.

Tunstall	10	0	0
Burslem	1	1	0
	11	1	0

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month: the following sums have been received by the General Treasurers, since our last announcement, some of which are included in the Remittances acknowledged from the Districts.

Moneys received at the Mission-House.	£.	s.	d.
Donation on Annuity by John Irving, Esq., and Mrs. Irving, *Bristol*	600	0	0
Donation on Annuity by T. S. G. and M. E. G.	300	0	0
Mrs. Pulleine, of *Market-Weighton*, Mr. Jackson and Mr. Burland, Executors (Residue)	78	4	10
Mrs. Tunnicliffe, *Mayfield Hall*, by Mr. Tomlinson (Annual)	50	0	0
Rev. Dr. Barclay, *Old Kilpatrick*, near *Glasgow*, for Fiji, by Mr. Pritchard, sen.	20	0	0
James Day, Esq., *Norwich*	10	0	0

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	£	s.	d.
Charles Hooper, Esq., *Eastington*, near *Dursley*	10	0	0
A Thank-Offering for the Preservation of a beloved Brother—a Captain, and his ship's crew from shipwreck, and for their restoration to their friends, a friend by the Rev. Dr. Hoole	10	0	0
Harrow Juveniles, by Mr. Blake	10	0	0
VOW	10	0	0
Donation by the Executors of the late Miss Horsley, *Pickering*	10	0	0
Mr. James Nichols, *Hoxton-Square*, in acknowledgment of recent Mercies	10	0	0
Legacy of the late Miss Ann Jefferies, of *Seend*, *Melksham Circuit*, an old Collector; Miss Mary Jefferies, Executrix	10	0	0
A Thank-Offering from Two Friends, for Fiji, by Rev. G. S. Rowe	10	0	0
A Thank-Offering for mercies received, to be devoted to general Missionary purposes, (W *super* V, 5 & 1,) by the Rev. John Dawson, *Maidstone*	6	0	0
A Friend, for Fiji, by Ditto	5	0	0
A Friend to Missions, in the *Huddersfield Second Circuit*, by the Rev. W. Jessop	5	0	0
W. C. Hewitson, Esq., *Oatlands*, *Croydon Circuit*	5	0	0
J. W. Alexander, Esq.	3	0	0
Rev. William Peterson	2	2	0
Mr. Batchelor	2	2	0
Ditto, for China	1	1	0
Mr. G. Hooper	2	2	0
Mr. T. R. Morgan	2	2	0
Mrs. Morgan	2	2	0
Mrs. Roscow	2	2	0
Rev. W. D. Goy	1	1	0
Rev. Adam Fletcher, *Douglas*, *Isle of Man*	1	1	0
Mr. L. Udale, *Dent*, *Yorkshire*, for India	1	0	0
Mr. John Pitt, by Mr. W. Toogood, *Collumpton*	1	0	0
Mr. D. Humphrey, *Leamington*	1	0	0
Collected by Ditto	1	0	0
Mr. Ellice, *Leamington*	1	0	0
Foreign Postage Stamps for Foreign Missions	1	0	0
STANHOPE STREET BRANCH.			
G. Whelpton, Esq., and Mrs. Whelpton	5	5	0
In memory of G. Whelpton, jun., deceased	1	1	0
Mr. and Mrs. W. T. Whelpton	2	2	0
G. F. Urling, Esq.	3	3	0
Mr. Sim	3	3	0
Mr. and Mrs. Ell	3	3	0
I. N. Jakins, Esq.	1	1	0
Mr. Lowrie	1	1	0
Mr. Eveleigh	1	1	0
YORK CIRCUIT.			
William Dyson, Esq., *Clifton*, *York*	10	0	0
A Friend, by Ditto	2	0	0
Miss Dickson, by Ditto	2	0	0
Legacy of the late Henry Elsworth, Esq., *Clifton*, *York*, by the Venerable Archdeacon Buckle	19	19	0
PICKERING CIRCUIT.			
A Family Offering in remembrance of deceased Parents, and in thankfulness to Almighty God for his grace to them in death; for India; by the Rev. E. B. Warters, viz.:—			
Mr. and Mrs. James Piercy, *Mount Pleasant* 5 0 0			
Mr. and Mrs. Wray, *Aislaby* 2 0 0			
Mr. and Mrs. T. Bird, *Beverley* 3 0 0			
Miss Piercy, *Pickering* 3 0 0			
Rev. G. and Mrs. Piercy, *Canton*, *China* 5 0 0			
Mr. and Mrs. John Piercy, *Beverley* 5 0 0			
Mr. and Mrs. James Piercy, in memory of the late Mr. and Mrs. Boddy 5 0 0			
	28	0	0

Printed by JAMES NICHOLS, of 45, Hoxton Square, in the Parish of Shoreditch, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish and County aforesaid.—APRIL 25TH, 1859.

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MAY 25, 1859

PAPERS

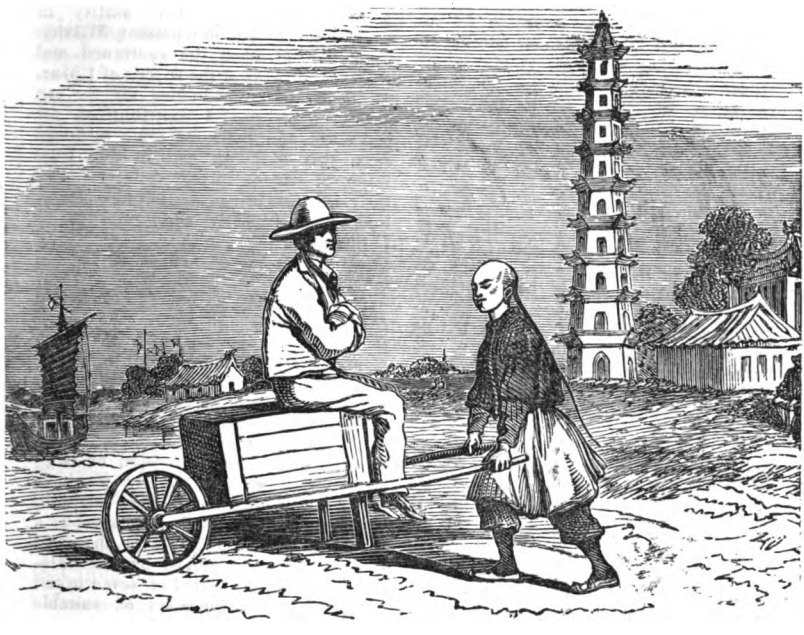
RELATIVE TO

THE WESLEYAN MISSIONS,

AND THE

STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)



A BIBLE DISTRIBUTER TRAVELLING IN CHINA.

CHINA.

It is now time that the Wesleyan Mission to China should attract the attention of our churches in every part of the British empire. We are satisfied that there are few who could not, in addition to their regular contributions to the Missions, spare *something* for China, as a *special* offering in aid of the effort now making to supply the spiritual wants of FOUR HUNDRED MILLIONS of the human race. The President of the Conference appealed to the Meeting for the ten additional Missionaries to China, apportioned to the Wesleyan Missionary Society by the Rev. John Angel James, of Birmingham, in

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his recent pamphlet. It is hoped that the Society may speedily have ten additional Missionaries in China; but their outfit and support will require additional funds, for which we look to our collectors and our friends at large. The following extract from the Report read at the China Breakfast-Meeting, London, April 30th, 1859, is encouraging in its references to the past and in its statements as to the present condition of the Society's Mission in China, and the effort making in the Australian colonies, to meet the case of the Chinese emigrants, who now amount to more than 50,000, chiefly to be found in the Gold-Fields of Victoria and New South Wales.

In the retrospect of the past, we are compelled to say, What hath God wrought! It is now little more than fifty years since Morrison was sent as on the forlorn-hope service of the church; not, however, to enter a breach, but to make one; to labour without fainting in an undertaking which for years was uncheered by even a glimmering of hope, so far as immediate results were concerned, and thus to exhibit to the world a noble example of the patience, as well as of the zeal and faith, of the saints. Now, the breach has been made; spiritually the Wall of China has fallen; barriers once deemed impassable have been surmounted in the order of God's providence, and by means which no human foresight could have divined. The wrath of man has been overruled to subserve the purposes of the Divine wisdom and benevolence. China is open, in answer to the prayers of God's people; and the question is, Are we prepared to enter in and take possession of the land?

In referring more particularly to the Wesleyan Mission to China, your Committee would remark, that in the field of labour they have "followed afar off" the footsteps of their predecessors. This remarkable exception to their general forwardness arose out of financial difficulties, which gave weight at the time to considerations mainly prudential. But all resolves of this sort yielded to the moral force of the example of Mr. Piercy's devotedness, and to the wishes and liberality of our friends. The Mission was commenced in 1850, on the understanding that it was to be supported by special contributions. Our present regular income will not admit of large appropriations to the work in China, and just as England cannot afford to carry on a little war, no Christian church will find it expedient to have a little Mission in China. To be useful in an enterprise of this character, the Mission should bear some proportion to the extent of the work it attempts to compass; and to furnish five Missionaries as our quota for a Mission to one-third of the human family, is only justifiable as a commencement and earnest of greater endeavours in prospect. Our ability to sustain and extend the present Mission must depend upon the continued and enlarged support of the friends of China. We wish to ascertain how far we can depend upon special contributions for this work, and hope for some response from this Meeting, and in due time from our friends in this country. For their encouragement we have to state, that our Missionaries have returned to Canton, and have succeeded in obtaining premises suitable for a chapel in the old town; already the infant church numbers eight native members, and has in connexion with it a small school, and twenty-six regular hearers. The Missionaries are fully occupied in street-preaching, Bible and tract distribution, and other works of mercy, and report an increase of respectful feeling on the part of the Chinese population generally, and a disposition to hear the word of God. A friend, of whose liberality we have had frequent occasion to make mention, Mr. Griffin, of Bristol, has promised us a donation (on annuity) of a thousand guineas, to be employed by our Missionaries during a period of seven to ten years, in the engagement of suitable Colporteurs to circulate the Scriptures and sundry religious tracts. In Australia the case of the thousands of Chinese emigrants has been cared for by the Australasian Missionary Society for some years past in connexion with other kindred Societies; but the time seems to have come for more particular effort on the part of the Wesleyan churches in those colonies. The following paragraph is extracted from a report of the proceedings of the Missionary Committee assembled in Sydney in connexion with the Australasian Conference. The information is equally pleasing and remarkable.

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"*Friday morning, January 28th.*— It having been stated to the Committee, that many Chinese in Victoria wished to attend the Wesleyan ministry, and had subscribed £200 for the erection of a Chinese Wesleyan chapel to be settled upon the Model Deed, and also, that there was a fair prospect for the opening of a Chinese Mission in this colony (New South Wales); and the Committee, believing that the exodus of the Chinese to this country afforded a most favourable opportunity, and was a loud providential call for evangelistic efforts in their behalf, unanimously resolved:—

"'That this Committee recommends the establishment of Wesleyan Missions to the Chinese in the colonies of New South Wales and Victoria, to be under the same management as the other Missions of the Society.'"

In conclusion, we may state, as a proof of the zealous forecasting of our friends in reference to our future movements in eastern Asia, that we have been offered £100 towards the commencement of a Mission in Japan, an undertaking which we regret we cannot even take into consideration until our Mission in China is placed in a more satisfactory position.

THE speech of the Rev. Dr. Legge, a Missionary of the London Society, who has been twenty years labouring in China, contains a pleasing notice of our excellent Missionary, Mr. Piercy, which will be read with great pleasure by our friends.

MY intercourse with your Missionaries in China will, to the latest day of my life, be among my most pleasant recollections. Never shall I forget the evening on which Mr. Piercy was first introduced to me—of course you know the circumstance; but they are ever fresh in my mind. When he landed on the beach of Hong-Kong, he walked up the Queen's-Road, and the only man he thought of asking for was Serjeant Ross, with whom I have had intimate relations, and who, like Mr. Piercy himself, had been a distinguished Local Preacher. The first person he met was another Serjeant of the name of Dewar, whom he asked to direct him to Serjeant Ross's quarters. He was told that Serjeant Ross had been dead about two months. Mr. Piercy told me he felt as though he could sink into the ground, that the last earthly prop seemed struck from under him. It, however, providentially happened that Serjeant Dewar was likewise a pious man. He entered into conversation with Mr. Piercy, and ultimately took him to my home, and to the chapel where I was preaching. It is a very pleasant thing for me to think that I had the opportunity of entertaining the first Wesleyan Missionary to China under such circumstances. I have watched all his subsequent course, and it has been, I conceive, highly honourable to himself, and a fine exhibition of what may be done in adverse circumstances, even where there have been none of the advantages of previous educational teaching. It is a fine exhibition of what may be done in such a Mission as the Chinese, where there is always something to open up the way, under God.

IN the same spirit, we have the following anecdote of some of the early converts in China, and a glance at the position of Christianity in China a quarter of a century ago.

REFERENCE was made to the labours of Dr. Morrison. He went forth as the "forlorn hope" of the Christian church to China, and for more than a quarter of a century he persevered as the indefatigable pioneer, "hoping against hope." I remember in the beginning of 1840, nearly twenty years ago, before I got to my station, I had to stop at Malacca, about 1,400 miles on this side of China, which had not then been opened to the door of faith. There called upon me, to receive and welcome the new Missionary, a Chinese who was a convert of Dr. Morrison's. He had been driven from his country by persecution, and having, through Dr. Morrison's son, got a passage on board an English vessel, he came down for safety to Malacca. He called upon me, and I could then speak but a very little Chinese, and he a very little English; so that we found some difficulty in understanding each other. However, I had got a list of all the converts that had been baptized by Dr. Morrison, and Dr. Milne, and others. I began reading out the names. My visitor understood what I was about, and it was quite pleasant to observe how his eyes sparkled as one name after another that he recognised was mentioned. I came to his own name, and he nodded, and pointed to himself. I read the next name, and, O, what a change came over

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the old man's countenance? He rushed wildly about, and covered his face with his hands, while the tears flowed, and he cried out, "My son, my son!" It was the name of his son, who, in the same persecution by which he had been driven from China, had been laid hold of by the authorities, put in prison, and there had died. That was the position of Christianity in China only twenty-five years ago.

THE Rev. speaker, in alluding to the Australian Wesleyan Mission to the Chinese in Victoria and New South Wales, stated an interesting fact in connexion with the Chinese emigration to the colonies of Australia.

REFERENCE was made to a Chinese Mission in another part of the world, and a recommendation, as I understood it, has come over to you from New South Wales, that Wesleyans shall enter the field of Missionary labours among the Chinese immigrants there. I wish I had brought a Chinese letter which I received some eight or ten days ago from young men who are employed as Catechists in connexion with the Missionary labour there, and who went out from under my own care. They tell me of the baptism of three of their countrymen in one of the Wesleyan chapels in New South Wales. Those young men deplore that the association formed to support them has not been maintained more vigorously; but they are glad to find that Wesleyans in New South Wales have come forward to take it up. You are welcome to the converts of those young men; you are welcome to the young men themselves, if you will only support them as they deserve to be supported in this "work of faith and labour of love." I will just mention one pleasing circumstance, as we have got so far as Australia, which has occurred there in connexion with the labours of these Chinese Catechists. I was not aware of it till some months ago; it was brought before me as I was travelling through the country. It is some five years since two lads went out from our Institution in Hong Kong to Australia. They were members of our church, and I gave them certificates of their fellowship, and also some letters to those whom I had known as students or as Ministers here. It so happened that one of these Ministers, just before these young men arrived, had got from Hong Kong two thousand copies of the New Testament for distribution among the Chinese. He thought, What can I do with these books? Those young men called upon him with their letter of introduction, and his difficulty seemed solved. He conversed with them, and he was satisfied with their Christian principles. An association was formed to send them to the Diggings; and they went. Their going excited no small attention, not only among their own countrymen, but also among ours; and there was, at the Diggings, the son of a Clergyman of the Church of England living in one of the south-western counties. The son was there noted as one of the most profligate of all the diggers. In fact, he was a "prodigal," who had gone into that country to get away from the restraint of his father here. When those two Chinese lads came up there as Catechists, he heard of their arrival, and it just occurred to him,—"Well, then, is religion no humbug, after all?" That was the way in which he had got to talk—that "religion was all humbug." Could it be possible that a Chinaman could become a Christian? Some good feeling that remained was stirred up in his breast, and he was determined to watch the young men. He got into their company, entered into conversation with them, and the result was, that while he was trying to detect inconsistencies and unchristianisms in them, he himself came to his own mind, and then he said, "I will arise and go to my Father." He did go to his Father in heaven, and he wrote to his father on earth. There was a meeting down in the part of the country to which I have alluded, and reference happened to be made to what these Chinese Catechists had done. An aged Clergyman on the platform was evidently much affected, and when the speakers had done he got up, and said to the chairman that no doubt he had observed he was affected by the reference to those Chinese Catechists; but he would not be surprised when he told them the cause. He then mentioned the circumstances which I have detailed to you, and concluded by saying that, in that wonderful way, through the influence of Missions, this, "his son, who had been dead, was alive again; who had been lost, was found."

LONDON: PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

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MAY 25, 1859.

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1816

FOR JUNE & JULY, 1859.

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THIRD SERIES. VOL. VI.

FORTY-SECOND FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable to the Rev. Elijah Hoole, D.D.

Price Three Pence.

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MISSIONARY DIAGRAMS.

PREPARED EXPRESSLY FOR THE WESLEYAN MISSIONARY SOCIETY, BY THE WORKING MEN'S EDUCATIONAL UNION.

NOW READY.

SETS OF TWENTY-FIVE DIAGRAMS,

PRINTED ON CLOTH, AND BEAUTIFULLY COLOURED, TO ILLUSTRATE LECTURES OR ADDRESSES ON MISSIONARY SUBJECTS;

AND ESPECIALLY SUITABLE TO INTEREST AND INSTRUCT YOUNG PEOPLE AND CHILDREN IN SCHOOLS.

The subjects of the Diagrams are:—

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FINANCIAL STATEMENT.

The following are the amounts which have been received from the Home Districts on account of the year 1859 :—

LONDON DISTRICT.

	£	s.	d.
City-Road	55	2	11
St. John's-Square			
Hackney-Road	7	13	11
Jewin-Street			
New-North-Road	13	0	7
Great Queen-Street	10	12	7
King's-Cross			
Camden-Town	1	14	8
Kentish-Town			
Highgate			
Spitalfields			
St. George's			
Limehouse			
Poplar			
Globe-Road	3	0	0
Stratford			
Seamen's Chapel			
Southwark	18	0	0
Peckham			
Silver-Street	1	7	7
Albion-Street	3	7	0
Lambeth	130	0	0
Walworth			
Vauxhall	10	0	0
Brixton-Hill	27	10	0
Southville	6	3	9
Waterloo-Road	5	12	0
Sydenham			
Norwood			
Hinde-Street			
Stanhope-Street	21	0	0
Bayswater	3	8	2
Milton-Street			
St. John's Wood	11	1	10
Chelsea	7	7	0
Westminster	9	18	9
Islington	60	13	6
Highbury			
Hornsey-Road	2	2	0
Dalston	10	0	0
Hackney	54	6	10
Stoke-Newington	10	0	0
Tottenham			
Edmonton	12	0	0
Leyton			
Enfield	2	2	0
Waltham Abbey			
Deptford			
Blackheath			
Greenwich	7	7	7
Bromley			
Lewisham			
Woolwich	10	0	0
Hammersmith			
Harrow			
Croydon			
Barking, &c.			
Hertford, &c.			
Cambridge			
Windsor			
Uxbridge			
Chelmsford			

	£.	s.	d.
Leigh			
Colchester			
Manningtree			
Ipswich			
Hastings			
Sevenoaks			
Tunbridge-Wells			
Lewes, &c.			
Brighton			
St. Alban's			
Guildford, &c.			
Dorking, &c.			

BEDFORD AND NORTHAMPTON DISTRICT.

Bedford, &c.	15	0	0
Leighton-Buzzard			
Luton, &c.	17	0	0
Dunstable	3	16	4
Aylesbury			
St. Neots			
Biggleswade			
St. Ives, &c.			
Northampton			
Towcester			
Daventry, &c.			
Newport-Pagnell			
Higham-Ferrers			
Wellingborough			
Kettering			
Market-Harborough			
Chatteris			
Oundle			

KENT DISTRICT.

Canterbury			
Faversham			
Rochester			
Gravesend			
Sheerness			
Margate			
Dover	2	0	0
Deal			
Rye			
Tenterden			
Ashford			
Sandhurst			
Maidstone	6	0	0
Sittingbourne			

NORWICH AND LYNN DISTRICT.

Norwich	10	0	0
Bungay			
North-Walsham	14	0	0
Yarmouth			
Lowestoff			
Framlingham, &c.			
Diss			
Attleborough, &c.			
Bury St. Edmund's			
Holt			
Lynn	5	5	0
Swaffham			

	£.	s.	d.
Downham			
Walsingham			
Wisbeach			
Thetford			
Mildenhall			
Ely			

OXFORD DISTRICT.

Oxford			
High-Wycombe			
Witney			
Banbury			
Kineton			
Newbury			
Reading			
Hungerford			
Watlington			
Thame			
Brackley			
Chipping-Norton			
Swindon			
Wantage			

PORTSMOUTH DISTRICT.

Portsmouth	34	0	0
Gosport			
Salisbury			
Poole			
Wimborne			
Christchurch	1	1	0
Newport (Isle of Wight)			
Southampton, &c.			
Andover			
Chichester			

CHANNEL ISLANDS DISTRICT.

Guernsey (English)	50	0	0
Guernsey (French)	60	0	0
Alderney (English)			
Alderney (French)			
Jersey (English)			
Jersey (French)			

DEVONPORT DISTRICT.

Devonport	80	3	1
Plymouth	82	15	6
Launceston			
Holsworthy			
Kilkhampton			
Liskeard			
Callington			
Tavistock	6	0	0
Camelford			
Kingsbridge			
Brixham, &c.			
Ashburton			

CORNWALL DISTRICT.

Redruth	49	11	3
Camborne	72	7	2
Falmouth	40	0	0
Truro	40	0	9
Gwennap			

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	£.	s.	d.
St. Agnes	24	0	0
St. Austell	55	0	0
St. Mawes			
Bodmin			
St. Columb			
Penzance	150	0	0
St. Just	75	0	0
St. Ives	60	0	0
Scilly Islands			
Helston	50	0	0
Hayle			
Marazion			

EXETER DISTRICT.

Exeter			
Tiverton			
Taunton, &c.			
Bridgewater			
South-Petherton			
Budleigh-Salterton			
Axminster			
Bridport			
Barnstaple			
South-Molton			
Bideford			
Dunster			
Okehampton			
Teignmouth			

BRISTOL DISTRICT.

Bristol, North			
Bristol, South			
Kingswood			
Banwell			
Weston-super-Mare			
Stroud			
Dursley	10	0	0
Downend, &c.			
Gloucester			
Tewkesbury			
Cheltenham	55	6	3
Newport (Mon.)			
Cardiff	65	0	0
Bridgend			
Monmouth, &c.			
Chepstow			
Abergavenny			
Pontypool			
Ledbury			
Hereford			

BATH DISTRICT.

Bath			
Bradford (Wilts)			
Midsomer-Norton			
Frome			
Warminster			
Melksham			
Devizes			
Shepton-Mallet	23	2	6
Castle Carey, &c.			
Sherborne			
Weymouth			
Portland			
Dorchester			
Shaftesbury	3	8	6
Glastonbury			

FIRST SOUTH WALES DISTRICT.

Swansea			
Merthyr-Tydvil			
Brynmawr			
Brecon			
Carmarthen			
Haverford-West			
Pembroke			

SECOND SOUTH WALES DISTRICT.

Merthyr-Tydvil			
Aberdare			
Ebbw-Vale, &c.			
Cardiff			
Cowbridge			
Brecon			
Llandilo			
Carmarthen			
Swansea			
Lampeter, &c.			
St. David's			
Aberystwyth			
Machynlleth			
Llanidloes			

NORTH WALES DISTRICT.

Ruthin, &c.			
Llanasa, &c.			
Llangollen			
Llanrwst			
Abergele, &c.			
Holywell			
Mold			
Beaumaris			
Amlwch			
Carnarvon			
Bangor			
Pwllheli			
Barmouth			
Dolgelly			
Llanfyllin			
Llanfair			

BIRMINGHAM AND SHREWSBURY DISTRICT.

Birmingham, West and East	161	3	11
West-Bromwich	11	17	2
Wednesbury	83	3	0
Walsall			
Wolverhampton			
Dudley			
Stourbridge	20	2	6
Stourport			
Worcester			
Bromsgrove			
Evesham			
Redditch			
Coventry			
Leamington	3	0	0
Stratford-upon-Avon			
Hinckley			
Shrewsbury			
Madeley			
Wellington			
Ludlow			
Kington			

MACCLESFIELD DISTRICT.

Macclesfield			
Buxton			
Congleton			
Sandbach			
Namptwich, &c.			
Northwich	29	0	0
Burslem			
Tunstall	10	0	0
Newcastle			
Longton			
Stafford			
Leek			
Uttoxeter			
Cheadle			

LIVERPOOL DISTRICT.

Liverpool, North	296	13	10
Liverpool, South	235	5	2
Liverpool, Welsh			
Birkenhead			
Chester			
Mold and Buckley			
Carnarvon, &c.			
Holyhead			
Wrexham			
Whitchurch	27	0	0
Warrington			
Runcorn	23	0	0
St. Helen's, &c.			
Southport	40	0	0
Ormskirk			
Wigan	45	0	0
Preston	66	0	0
Chorley			
Blackpool, &c.			
Lancaster			
Newtown	1	1	0

MANCHESTER AND BOLTON DISTRICT.

First Manchester	60	6	7
Second Manchester	47	2	10
Third Manchester	85	0	0
Fourth Manchester	200	7	3
Fifth Manchester	130	14	6
Manchester, Welsh			
Altrincham			
Stockport, North	82	3	9
Stockport, South			
New Mills			
Glossop			
Ashton-under-Lyne			
Oldham	61	13	0
Saddleworth			
Bolton, South	150	0	0
Bolton, North	130	0	0
Rochdale			
Heywood			
Burnley	85	0	0
Bury	34	12	3
Blackburn			
Haslingden			
Bacup			
Colne			
Clitheroe			
Leigh			
Didsbury			

HALIFAX AND BRADFORD DISTRICT.

Halifax	70	0	0
First Huddersfield			

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	£.	s.	d.
Second Huddersfield	5	0	0
Holmfirth	1	13	11
Sowerby-Bridge			
Todmorden			
Denby-Dale			
Bradford, West			
Bradford, East	75	0	0
Great Horton			
Keighley			
Bingley			
Shipley			
Skipton			
Addingham			
Grassington			
Settle			

LEEDS DISTRICT.

First Leeds	80	0	0
Second Leeds	9	12	8
Third Leeds	47	3	8
Fourth Leeds			
Bramley			
Wakefield			
Birstal			
Dewsbury			
Knaresborough			
Harrogate			
[illegible]	40	0	0
[illegible]ley-Bridge			
Pontefract	72	17	11
Cleckheaton			
Yeadon			
Woodhouse-Grove			

SHEFFIELD DISTRICT.

Sheffield, West	20	6	6
Sheffield, East	42	8	4
Chesterfield	35	0	0
Bakewell			
Bradwell	8	11	10
Rotherham	151	0	6
Wath			
Doncaster			
Barnsley			
Retford	27	0	0
Worksop			

NOTTINGHAM AND DERBY DISTRICT.

Nottingham, South			
Nottingham, North	101	12	3
Ilkestone			
Mansfield			
Newark	132	10	0
Bingham			
Leicester	60	5	5
Melton-Mowbray			
Oakham			
Stamford			
Grantham	3	0	1
Peterborough			
Loughborough			
Castle-Donington			

	£.	s.	d.
Derby	60	0	0
Ashbourne	5	15	6
Belper			
Ripley			
Ashby-de-la-Zouch	39	0	0
Burton-on-Trent	30	0	0
Cromford	10	0	0

LINCOLN DISTRICT.

Lincoln	40	0	0
Sleaford			
Market-Raisen			
Louth			
Horncastle			
Alford			
Coningsby			
Spilsby			
Boston			
Wainfleet			
Spalding			
Bourne			

HULL DISTRICT.

Hull, West	180	0	0
Hull, East			
Beverley	50	0	0
Driffield			
Howden			
Patrington			
Hornsea			
Grimsby	26	0	0
Gainsborough			
Epworth			
Snaith			
Brigg			
Barton	88	10	0
Bridlington			

YORK DISTRICT.

York	347	0	0
Tadcaster			
Pocklington	28	0	0
Malton			
Easingwold			
Helmsley			
Scarborough			
Pickering	53	0	0
Thirsk	49	0	0
Ripon	5	0	0
Selby	105	0	0

WHITBY AND DARLINGTON DISTRICT.

Whitby	13	5	2
Danby			
Stokesley			
Darlington	1	1	0
Stockton	119	15	0
Barnard-Castle	6	0	0
Bishop Auckland			
Middleham			
Hawes, &c.			
Richmond			

	£.	s.	d.
Reeth	5	2	2
Bedale			

NEWCASTLE DISTRICT.

Newcastle			
Gateshead			
North Shields			
Blyth, &c.			
South Shields			
Sunderland			
Houghton-le-Spring			
Durham			
Wolsingham			
Hexham			
Shotley-Bridge			
Alston			
Allendale-Town			
Alnwick			
Berwick			

CARLISLE DISTRICT.

Carlisle			
Brampton			
Whitehaven, &c.			
Cockermouth, &c.			
Appleby			
Penrith			
Wigton, &c.			
Kendal	9	2	8
Ulverstone			
Dumfries			

ISLE OF MAN DISTRICT.

Douglas and Castletown	1	0	0
Ramsay and Peel			

EDINBURGH AND ABERDEEN DISTRICT.

Edinburgh			
Dunbar, &c.			
Greenock			
Glasgow, West			
Glasgow, East			
Airdrie			
Stirling, &c.			
Ayr			
Aberdeen			
Dundee			
Perth			
Arbroath, &c.			
Banff			
Inverness			

SHETLAND ISLES DISTRICT.

Lerwick			
Dunrossness			
Walls			
North Mavin, &c.			
North Isles			

HIBERNIAN AUXILIARY

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Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
Lambeth	130	0	0
Southwark	18	0	0
Islington	50	4	7
Hackney	37	17	0
Great Queen-Street	70	12	7
City-Road	55	2	11
Greenwich	7	7	7
Dalston	10	0	0
Woolwich	10	0	0
Camden-Town	1	14	8
New North-Road	13	0	7
Southville	6	3	9
Albion-Street	3	7	0
Globe-Road	3	0	0
Waterloo-Road	5	12	0
Brixton-Hill	27	10	0
Edmonton	12	0	0
Silver-Street	1	7	7
	463	0	3

BIRMINGHAM AND SHREWSBURY DISTRICT.

Birmingham	161	3	11
Wednesbury	83	3	0
Stourbridge	20	2	6
West-Bromwich	11	17	2
	276	6	7

NOTTINGHAM AND DERBY DISTRICT.

Newark	100	0	0
Burton	30	0	0
Cromford	10	0	0
Ashby	39	0	0
Derby	60	0	0
Ashbourne	5	15	6
	244	15	6

BEDFORD AND NORTHAMPTON DISTRICT.

Bedford	15	0	0
Dunstable	3	18	4
	18	18	4

LIVERPOOL DISTRICT.

	£.	s.	d.
Liverpool, North	296	13	10
Ditto, South	235	5	2
Runcorn	23	0	0
Southport	40	0	0
Wigan	30	0	0
Preston	66	0	0
Whitchurch	27	0	0
	717	19	0

MANCHESTER AND BOLTON DISTRICT.

First Manchester	35	1	11
Second Manchester	42	13	10
Third Manchester	30	0	0
Fourth Manchester	200	7	3
Fifth Manchester	86	0	4
Bury	34	12	3
Burnley	85	0	0
Oldham	61	13	0
Bolton, South	120	0	0
Ditto, North	70	0	0
	765	8	7

SHEFFIELD DISTRICT.

Sheffield, East	42	8	4
Retford	27	0	0
Bradwell	8	11	10
Rotherham	151	0	6
Chesterfield	35	0	0
	264	0	8

WHITBY AND DARLINGTON DISTRICT.

Whitby	13	5	2
Darlington	1	1	0
Stockton	119	15	0
	134	1	2

KENT DISTRICT.

Faversham	25	16	7

CORNWALL DISTRICT.

	£.	s.	d.
Penzance	150	0	0
St. Just	75	0	0
Camborne	72	7	2
St. Ives	60	0	0
Helston	50	0	0
St. Agnes	24	0	0
Truro	40	0	0
St. Austell	55	0	0
Falmouth	40	0	0
Redruth	49	11	3
	615	18	5

OXFORD DISTRICT.

Newbury	9	6	11

MACCLESFIELD DISTRICT.

Northwich	29	0	0

CHANNEL ISLANDS DISTRICT.

Guernsey (French)	60	0	0

SECOND SOUTH WALES DISTRICT.

Aberystwith	62	8	7

DEVONPORT DISTRICT.

Plymouth	82	15	6
Devonport	30	3	1
Tavistock	8	0	0
	120	18	7

YORK DISTRICT.

York	307	0	0
Selby	105	0	0
Thirsk	49	0	0
Pocklington	28	0	0
Pickering	15	0	0
	504	0	0

PORTSMOUTH DISTRICT.

Portsmouth	34	0	0

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LEEDS DISTRICT.	£.	s.	d.
First Leeds ...	40	0	0
Second Leeds.	9	12	8
Third Leeds .	9	3	8
Pontefract.....	72	17	11
Otley	40	0	0
	171	14	3

CARLISLE DISTRICT.	£.	s.	d.
Kendal.....	9	2	8

HULL DISTRICT.	£.	s.	d.
Hull West ...180	0	0	
Beverley 50	0	0	
230	0	0	

NORWICH AND LYNN DISTRICT.	£.	s.	d.
North Walsham.....	14	0	0

BRISTOL DISTRICT.	£.	s.	d.
Cardiff	65	0	0

HALIFAX AND BRADFORD DISTRICT.	£.	s.	d.
Halifax..... .	70	0	0
Bradford, East	75	0	0
Holmfirth.....	1	13	11
	146	13	11

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month: the following sums have been received by the General Treasurers, since our last announcement, some of which are included in the Remittances acknowledged from the Districts.

Moneys received at the Mission-House.	£.	s.	d.
A Deceased Brother's Wish.....	500	0	0
Mrs. Campbell, on behalf of her sons, for India, by the Rev. T. Ballard	200	0	0
Legacy of the late Mr. S. Colton, *Hull West Circuit*, by Messrs. Richardson and Leach, Executors.....	180	0	0
G. R. Chappell, Esq., *Manchester*	100	0	0
Thomas Tombleson, Esq., *Barton-on-Humber*	100	0	0
Donation on Annuity, by the Rev. W. D. Goy, *Dover*	100	0	0
Legacy of Rev. George Marsden, R. M. Reece, Esq., G. E. Marsden, Esq., and Rev. W. B. Marsden, Exors., £100 less duty	90	0	0
William Allen, Esq., *Woodhead-Hall, Cheadle*, for China	50	0	0
A Friend in the *Wednesbury Circuit*, by the Rev. Jacob Morton	50	0	0
Mrs. Farmer, Annual	50	0	0
Donation on Annuity by Mr. Robert Henry, of *Killycurra*, by Rev. R. Hamilton, and Mr. John Wilson, *Cookstown, Ireland*	50	0	0
Mr. and Mrs. John Walker, *Bradford-House, near Bolton* (Donation)	50	0	0
Ditto, *ditto* (Annual Subscription)	10	0	0
Miss Walker, ditto	1	1	0
Mrs. Jemima Marshall, *Lynn* (Donation)	25	0	
John Chubb, Esq., in memory of his Father	20	0	
Legacy of Mr. George Bryant, *Oakham*, the Rev. T. A. Rayner, Executor	19	19	0
For Mercies received, by the Rev. Dr. Hoole	15	0	0
H. G. Walker, Esq., by the Rev. John Scott	15	0	0
Vice-Admiral Wauchope, for the Lisieux Mission, France	12	0	0
R. S. F., for Mercies received	11	0	0
Rev. Dr. Hoole and Family	10	10	0
First Fruits Offering, by Rev. Dr. Hoole	10	0	0
Legacy of Mr. Thomas Till, of *Shelton, Stoke-upon-Trent*, Mrs. Hester Till, Executrix	10	0	0
A Friend, *Manorhamilton, Ireland*, for India, by Rev. W. Arthur ...	10	0	0
Young Men's Association, at Messrs. Hitchcock and Co.'s, *St. Paul's-Church-Yard*	7	10	6
Mr. and Mrs. Nash, for China.....	5	5	0
Mr. W. Cattermole, for Missions in India, by the Rev. W. Simpson, *Ipswich*	5	0	0
Ditto, for China, by ditto	5	0	0
Mr. W. Bowron, *Pimlico*, by the Rev. John Scott	5	0	0

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	£.	s.	d.
Blandford, a Thank-Offering for twenty-one years of Special Mercies, and in memory of the late Ann Hillyer, a beloved and only daughter, for India	5	0	0
Mrs. P. B. Hall, for China	5	0	0
Mr. J. H. Maggs, *Melksham* (Donation)	5	0	0
Mrs. Smale, of *Ripon*	5	0	0
A Friend, for India, by Rev. James Cooke, *Launceston*	5	0	0
Mr. W. Day, *Bow-Road*, for China	5	0	0
Ditto, *Ditto*, for India	5	0	0
Messrs. R. and T. Groom, *Wellington, Salop* (Donation)	5	0	0
Mr. John Vipond, *Newport, Monmouthshire* (Donation)	5	0	0
"China, for Christ"	5	0	0
A Memorial of the Past, by A. H.	4	10	0
Dr. Radcliffe	3	3	0
Mr. Baxter, *Devonport*, by Rev. A. Mewton	3	0	0
Donation from a Friend, for the China Mission, *Robleston*	2	0	0
Mr. Josiah Webb, *Southsea* (Donation)	2	2	0
Mr. and Mrs. Cave, *Enfield*	2	2	0
Two Friends, *Barton-on-Humber*, for China	2	0	0
Miss Jessie Dalgairns, *Warriston-House, Edinburgh* (Donation)	2	0	0
Mr. Owen Evans, *Tyncoed* (Donation)	2	0	0
Mrs. Brewer, *Darlington*, for India, by Rev. G. E. Young	1	1	0
A Friend, by Rev. A. Fletcher, *Douglas, Isle of Man*	1	0	0
Rev. Dr. Steinkopf	1	0	0
Miss Richards, *Paris*, in answer to the Appeal of the Rev. T. Jenkins, South Africa	1	0	0
Mrs. Conolly, by Miss Ferguson, for India	1	0	0

ANNIVERSARY COLLECTIONS.

Southwark, Tuesday, April 26th	38	0	0
City-Road, Wednesday, April 27th	21	16	4
Centenary-Hall, Thursday, April 28th	31	6	8
Great Queen-Street, Friday, April 29th	45	11	4
Breakfast-Meeting, for China, Saturday, April 30th	86	0	0
Exeter-Hall Collection, Monday, May 2d.	237	9	5

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BY HIS SON, THOMAS PERCIVAL BUNTING.

VOL. I.

London: Longman and Co.; J. Mason. Edinburgh: Blacks.

Printed by JAMES NICHOLS, of 45, Hoxton Square, in the Parish of Shoreditch, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish and County aforesaid.—MAY 25TH, 1859.

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MAY 25, 1859.

Nos. 66 & 67. *New Series.*

WESLEYAN MISSIONARY NOTICES, &c.,

JUNE AND JULY, 1859.

ANNIVERSARY OF THE WESLEYAN-METHODIST MISSIONARY SOCIETY, 1859.

THE Anniversary Services of the Wesleyan Missionary Society were commenced amid the excitement occasioned by rumours of war, and the movement of immense armies, on the Continent of Europe; and, by a singular coincidence, were continued on Sunday, May 1st, the day appointed for public thanksgiving to Almighty God for the suppression of the Sepoy rebellion in India, and the restoration of peace in that part of Her Majesty's dominions, by the blessing of God, who "can save by many or by few." The apprehension of a coming struggle on the Continent did not appear to divert the interest of our friends from the operations of the Missionary Society: on the contrary, they entertained the hope that "the war proclaims the Prince of Peace," and that the result of the convulsions of nations will be to place the government on the shoulder of Him whose right it is to reign over the whole earth. The services, including the Annual Meeting at Exeter-Hall, ushered in by a daily meeting for united prayer at the Mission-House, for a fortnight previous, proved to be seasons of spiritual refreshing and joy; pleasing in their retrospect of the past, and full of hope for the future.

By the favour of Divine Providence, the several Ministers who had engaged to take part in the Anniversary Services were enabled to fulfil their engagements. To each of them the Society acknowledges a debt of love and gratitude, and especially to the REV. DR. RAFFLES, of Liverpool, who repeated the services rendered twenty-six years ago, by again preaching, with more than usual eloquence and power, before the Society on the Friday morning at Great Queen-street chapel, and on Sunday morning at the City-road chapel; and by delivering an effective speech on the platform at Exeter-Hall on Monday, May 2d. The other Sermons before the Society, by the REV. JOHN BOWERS, the President of the Conference, the REV. THOMAS VASEY, and the REV. WILLIAM M. PUNSHON, were most seasonable and impressive; as were also the Sermons delivered on Sunday, May 1st, in the principal chapels in London, by the several Ministers engaged. We earnestly hope and believe that the results of these services have been to the spiritual advantage of many persons, and that they will be lasting in their duration.

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The China Breakfast-Meeting at the London Tavern, on Saturday, April 30th, was equal in interest to any of its predecessors. HENRY REED, Esq., ably presided on the occasion; and the Mission in China was well represented by Drs. Legge and Hobson, of the London Missionary Society, and Mr. De la Porte, from Swatow, as well as by other speakers.

The ANNUAL MEETING at Exeter-Hall, on Monday, May 2d, was distinguished by a most crowded attendance, and by an unusual degree of religious and Missionary feeling: it appeared most appropriate that on the occasion of the announcement of an increased income, and generally advancing prosperity, the chair should be occupied by the respected Treasurer of the Society, THOMAS FARMER, Esq., who is also the oldest member of the General Committee in London. Mr. Farmer was surrounded and supported by warm and liberal friends of the Society from all parts of England, too numerous to mention; among whom, however, the venerable form of George R. Chappell, Esq., was conspicuous. The Rev. Canon Miller, of Birmingham, and the Rev. Joseph Mullens, of Calcutta, of the London Missionary Society, among other speakers more nearly associated with us, were listened to with pleasure and advantage. Without attempting to characterize the whole proceedings of one of the happiest and most effective Anniversaries within our memory, we proceed to call attention to the following report, for which we are indebted mainly to the columns of the "Watchman" newspaper.

ANNUAL MEETING.

THE Annual Meeting of the Wesleyan Methodist Missionary Society was held on Monday, May 2d, in Exeter-Hall. For some considerable time before the commencement of the proceedings, the spacious room had been crowded in every part. THOMAS FARMER, Esq., occupied the chair.

The REV. DR. HOOLE commenced the proceedings by giving out the hymn beginning "Before Jehovah's awful throne," which was sung by the large assembly; after which, the REV. JOHN RATTENBURY engaged in prayer.

The CHAIRMAN then rose and said,—My dear friends, although I appear before you with much physical weakness this morning, such as would render it imprudent in me to attempt a speech, for my voice could not be heard in this assembly, still I am thankful for the honour done me in inviting me to preside on this occasion; thankful for the opportunity thus afforded me once more, if it be only to declare that, although weak in body, I am in heart one that feels most deeply concerned in the prosperity of the noble enterprise in which it is our privilege to be engaged. (Hear, hear.) I am thankful that, after so long a connexion with this work, I am found in your midst, if for the last time, thus to express my unabated attachment to this good cause, and my desire by all means in my power to promote its advancement. (Applause.) If I felt that I had strength sufficient, I should like to offer a word of congratulation to our friends, on the favourable and encouraging aspect of the Missionary cause at large. More especially, our attention is directed to-day to Wesleyan Methodist Missions. I congratulate our friends on its being announced that the contributions of this year not only exceed those of all former years, but nearly approximate to the noble sum of £130,000. (Cheers.) When we view this amount in connexion with the extraordinary efforts of liberality which have been made in order to pay off old debts, and to extend the cause of God through the medium of new chapels and new school-houses, erected without debt, I

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think that there is every cause for us to be thankful, and to anticipate with more confidence than formerly we were disposed to do, that we shall yet see—O that it might be next year!—the attainment of the liberal ambition, the Christian ambition, of making our sum £150,000. (Hear, hear.) Be that as it may, I think there is more reason to expect it now than on former occasions, on account of the efforts that are being made to educate the children of the nation in the knowledge of the word of God, to enlist their sympathies in behalf of this good cause, especially in connexion with Juvenile Missionary Associations. There is every reason to take encouragement, I think, from the disposition felt in the public mind to attend to the Missionary cause. It is enlisting the sympathy of the high as well as the low, and of the middle classes; and efforts are being made to diffuse the knowledge of the means, and to incite to the use of those means, by which the principle and love of giving may be increased amongst our people. (Hear, hear.) In looking round this platform, and feeling grateful for the additions made to our members by new friends, one cannot but regret that, from year to year, we feel the absence of those to whom we were always accustomed to look for example, countenance, and encouragement. I dare not trust myself to do more than refer to one, whose name you will be prepared to hear,—Dr. Bunting, to whose memory, especially in his public character, a tribute, which I am not able to offer, will doubtless be rendered in the Report which is to be read. But allow me to advert to him as a personal friend, as a man to whom your Chairman feels more indebted than to almost any man whom he has had the privilege of calling his Minister and his friend. It was Dr. Bunting who first took me by the hand, and placed me in a position in the Methodist Society well known under the title of "Leader." It was Dr. Bunting who, some time afterwards, when the first Missionary Meeting was held in the City-Road, honoured me by a private letter, sent by hand, inviting me to attend and take part in the proceedings of that day. To Dr. Bunting's ministry I am greatly indebted. By his powerful arguments, persuasive eloquence, and irresistible appeals, I was more than ever taught that I was "a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." (Hear, hear.) It was under his guidance that I was directed in the choice of work to be done for Christ in his church. His smile was an encouragement, and his recommendation was a stimulus to effort. (Hear, hear.) I leave the rest with those who can better speak with reference to his character. And now, my dear friends, having confidence in the Report, which will set all other matters before you, I only make an apology for venturing so much further than I thought I should be able to do, though I had great confidence in the patience with which you would listen to a few words from the chair. O that the presence of our God may be amongst us! that we may look to Him especially for the outpouring of his Spirit, to direct all our proceedings; and that while we are using all the means in our power to promote his glory, we may from the very bottom of our heart say with confidence, "Not unto us, O Lord, not unto us, but unto Thy name be all the praise." (Applause.)

The following is an Abstract of the Report, read by the REV. GEORGE OSBORN:—

During the earlier periods of the Society's history, when its stations were few, and mostly in America, it was easy to chronicle its proceedings. But as its field of labour was enlarged, and its operations became diversified in character, and complicated with those of other bodies, the task of recording its transactions has been made more and more difficult. It may now be said to be almost impossible to present even an analysis of the Report without trenching unduly upon the convenience of a large, and often crowded, assembly.

It is, therefore, deemed preferable to offer a narrative of the leading events of the past year, accompanied with such remarks as may be requisite, rather than to attempt a detailed exposition of the state of each separate Mission of the Society. For fuller information, reference may, and the Committee trust will, be made to the documents which will be published as soon as possible.

The GERMAN MISSION has been visited by the Rev. Messrs. Pope and Boyce. Their visit afforded them much gratification; and, as the result, it may be stated that the Committee have resolved to send an English Missionary to supply the place of the late Mr. Müller as soon as a suitable person can be found.

Several pleasing instances of conversion to Christ, and additions to the Society, have recently taken place at GIBRALTAR, and there is in many

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quarters an earnest desire that MALTA should again be occupied by a Missionary of the Society. This subject is under the consideration of the Committee.

In both departments of the work in CEYLON there has been steady progress; but nothing has occurred to engage the special attention of the Committee.

The riot at *Madras* on occasion of the baptism of a Hindu youth is a significant event, and, taken in connexion with more recent occurrences in Tinnevelly and Travancore, seems to indicate that violence may yet be resorted to, to sustain the tottering system of the Brahmins. It is, however, satisfactory to reflect that the Government has done its duty to the Police, dismissing some and censuring others; and that the lives of the Missionaries and their converts were preserved, is cause for sincere thanksgiving to the "Preserver of men." Under the vigilant and able administration of the gentleman who now represents Her Majesty at Madras, and who takes a deep interest in their labours, it may be hoped that the Missionaries will pursue their work in peace. Concerning the state of the work, the Madras District-Meeting says: "In each Circuit the number of our members has increased; and, even where the soil appears most hard and barren, there are symptoms of religious awakening."

The Mission in the *Mysore* District has this year suffered a severe loss, concerning which the brethren express themselves thus: "At our last District-Meeting we had with us our dear brother and sister Hardey. They were then strong and healthy, and looked forward to the labours of another year, and to a long life with as bright prospects for the future as any of us; but now their work is done, their sun is set. On the 5th of March, while we were entertaining hopes of Mrs. Hardey's recovery, she was suddenly removed from us. On the 25th of November, Mr. Hardey was in one day called away from his earthly labour to his heavenly reward. In Mrs. Hardey we had a kind and affectionate sister, deeply interested in Mission work, and a great friend to the cause of female education. In Mr. Hardey we always had a generous friend, a faithful colleague, and an excellent itinerant Missionary. Their lives were useful, their deaths happy; and we doubt not that while we mourn they rejoice. We bow in meek submission to this mysterious providence, and seek to learn from it the lessons which our heavenly Father designs to teach us,—to work while it is day, and daily to set our house in order." The Tamil department at *Bangalore* has suffered from the absence of a Missionary; but the Canarese work is prosecuted with vigour and success. Extensive tours for the purpose of preaching and distributing the Scriptures and tracts have been undertaken during the year, and appear to be a favourite method of procedure, as they are pre-eminently calculated to spread information and awaken inquiry.

Reinforcements.—At the last Conference it was stated that six vacancies existed in the Indian Mission, making, with the ten additional whom the Committee resolved to send, a total of sixteen wanted for India and Ceylon. Of this number, thirteen have left the shores of England since October, and ten have arrived in India.

MR. OSBORN here said: I may perhaps be pardoned if I somewhat interrupt the reading of the Report, by making an announcement, which is, that just as we came to the Meeting, we received a letter from Mr. Jones, saying that he and his party by the "Governor Higginson" had arrived in safety in Ceylon, and had had, by the mercy of God, upon the whole, a very prosperous and agreeable voyage, and that they hoped to reach Madras in safety on the 3d of April. This announcement, I am sure, will be a matter of thankfulness to the very large number of the friends of those five Missionaries who may be present in this crowded Hall.

Missions to the Army in India.—A free passage to Bombay having been most kindly granted to Mr. Broadley by J. H. Watt, Esq., one of the Directors of the London Missionary Society, it has been deemed expedient to commence operations there; and Mr. Broadley was accordingly furnished with an introduction to the Commander-in-Chief, from whom he has received the kindest aid. The fraternal kindness of Missionaries of the Free Church of Scotland at Bombay, is also gratefully acknowledged by Mr. Broadley, who has made a hopeful commencement of his work.

Education in India.—The principal Anglo-Vernacular Institutions at Jaffna, at Madras, and Bangalore, are, on the whole, well sustained, though the two former have suffered somewhat from the removal of Mr. Barber and Mr. Burgess, and the latter by the withdrawal of the grant formerly given by Government. This change in the policy of Government which withdraws grants in aid from the Mission schools, to set up schools of its own, would be regarded with less solici-

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tude were the Scriptures used in the newly-founded establishments. But as yet they are not only not used, but not allowed. A large additional expense is thus thrown upon the Committee. While their schools are rendered more necessary than ever, their resources are unexpectedly and, as they think, somewhat unfairly diminished. They have, however, the comfort of reflecting that the Government of India is now accessible to the influence of public opinion in Britain; and when that opinion is fairly brought to bear, it is impossible that this state of things should continue. They have the further comfort of knowing that their labours are not unappreciated by the people, as the following remarkable extracts will show. "In the month of October, the Government grant in aid, which we have received for several years, was withdrawn, and the new Government school was opened. Novelty, curiosity, and the hope of obtaining situations, induced four of our Heathen masters and a number of boys to leave us. Since then, however, many of the boys have been returning, and we have heard them say, 'What is the use of a school unless it teach *morality?*' Some of their parents, in the highest Government situations, have asked permission to send back their sons to us; plainly showing that the fears entertained respecting the *Bible* are not native ideas, but those of English gentlemen. Indeed, a very respectable Brahmin said to us a short time ago, '*If you do not teach the boys the Bible, they will lie and cheat and steal and deceive, as they did before.*'" Again, Mr. Sanderson, in reviewing a recent Missionary tour, says, "In every place which we visited, except one, the people implored us to establish a school for their children. And where we formerly had schools, which were given up when Coonghul was deserted by us, at Tippusundra, Yeddeoor, and Belloor, the people eagerly besought us to re-establish them. It is not a slight rebuke to our Bible-excluding Government that the people ask for these schools; for scarcely anything was taught in them but the Scriptures and Catechisms."

Since the last Anniversary, the Queen's Proclamation on assuming the Government of India has been issued. Without entering into a detailed examination of that most important document, the Committee may be allowed to record their regret that its language in reference to *the one vital point* was not of such a character as to preclude the misapprehensions which appear so extensively to prevail, and which, after every allowance has been made for incompetent or designing translators, must still be considered to be due in some degree to the want of a firmer and more decided tone in the original. In many places the impression prevails that the Government has forbidden Missionaries to preach, or Hindus to change their religion. Much vigilance and effort on the part of Christians may yet be necessary before the Government of India assumes its true position in relation to the Christianity which it professes; and some allowance must be made for difficulties created by our past misconduct, which those who desire to do right cannot all at once remove; but if only a steady pressure is kept up, and applied at every proper point, there need be but little fear of the eventual severance of all connexion between the Crown of England and the "abominable idolatries" of Hindustan.

The infant Mission to CHINA has now entered upon a second stage of its life. All the Missionaries can speak the language, and each can point to one native convert whom God has given to his faith and prayer. They earnestly press for an addition to their number.

In the *Cape* District of SOUTH AFRICA, amidst much that proves the gracious presence of God with His people, and much that shows the need of reviving grace, the event of the year may be said to be the baptism of twenty adults at *Stellenbosch*. In this number are included two women converts from Mohammedanism, one of whom has since died in the Lord.

In the *Albany and Kaffraria* District everything wears a pleasing aspect. The remarkable revival at *Graham's Town*, where Mr. Impey baptized eighty-one adult Heathen in one day, the satisfactory conduct of the native Christians, the gradual extension around almost every station, the disposition of the Kaffirs to hear the word, and to contribute according to their means for the support of the Gospel, the multiplication of industrial schools, the pressing demand for additional Missionaries—all indicate in the clearest manner progress in the right direction. A large harvest is being reaped here. Upwards of four hundred Heathen have, in the last year, after due instruction and probation, been baptized into the Christian faith, in this District alone. Now is the time to multiply Missionaries, to secure the fruit of past labours, to enter in at doors which are more widely opened than ever before, and, by judicious training, to lay

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hold upon the rising generation, and claim them for the Lord.

At *Sierra-Leone*, the repair of Mission buildings, a needful though not very exciting labour, has claimed much attention, and occasioned much expense. The second large chapel in *Freetown* advances but slowly; but the spiritual house still rises, and the living stones are being drawn together day by day. Dr. Baikie, the able and esteemed superintendent of the Niger Expedition, recommends the Society to take under its care the right bank of the Niger, the Church Missionary Society having already occupied the left bank. He names the Confluence as one suitable point for commencement, and the agents sent by the Society name another. Would that the Committee possessed the needful means for adopting both these recommendations, and carrying the Gospel to those untold multitudes, of whose capacity to profit by it, and willingness to receive it, the people of *Abbeokuta* afford such an interesting example! Three or four sentences from the Report of that station will be heard with pleasure. "Our congregation is good, upwards of 360 being generally present. Seven have recently been brought to a knowledge of Christ. The prayer-meetings are seasons of refreshing, and the watch-night was well attended. Two persons were enabled to rejoice in the liberty of the Gospel, and the people continued praising God until break of day." The total number of adult Heathen who have embraced the Christian religion this year in the *Cape-Coast* District is 127.

The *Antigua* District has sent to the General Fund this year the sum of £900, an advance upon the contributions of the previous year of £225, or one-fourth of the whole. One Circuit, the island of *Tortola*, sustains itself without receiving any aid from home; and the Committee trust that this good example will soon be extensively followed in the West Indies. The Circuits of *Nevis*, *Grenada*, *Barbadoes*, and the several Circuits in *Demerara*, are also supported without aid from the Society, though the *schools* in that colony still occasion some expense, and, when the new Training School in the latter colony is completed and ready for occupation, will probably require a still larger grant, at least for a time. In answer to the Committee's urgent representations to this District on the subject of self-support, the brethren state that upwards of £2,000 were raised in their Circuits last year for chapel and school extension, and that considerable efforts of the same kind are still in progress. A similar communication addressed to *Jamaica* has received a careful consideration, and the brethren write in answer as follows: "We are happy to say that the prospects of the District are less gloomy. We do not report a decrease this year. We have proved the willingness of our emancipated people to assist us in finance, and should be sanguine in our expectations, were it possible to secure for them even a moderate share of remunerative employment. .....Amidst the oppression of our poor people, their liberality towards the Mission Fund has been upon the increase. In 1850, they raised £830; this year we report £2,000."

From *Hayti*, Mr. Bird writes, under date of March 19th: "The general prospects of our work are, upon the whole, interesting and encouraging. The country is now free, and the Government and people are anxious for improvement of every kind. Would that we had now about twenty Missionaries, and as many schoolmasters, all men of God and full of the Holy Ghost!.....Why should the thought of forty men for Hayti alarm any one? If the church is so poor in purse and spirit as to stagger at the idea of forty men for 600,000 souls, what shall we do with the whole world which God has given in charge to His church?"

The Committee now proceed to speak of those Missions which have a relation to other Conferences.

From IRELAND Mr. Pilcher writes: "The Missions generally are healthy. The brethren have laboured with a growing expectation of good. But little open persecution has assailed them; they have had the opposition which a concentrated superstition on the one hand, and Pharisaism on the other, have ever offered to the spread of spiritual religion; but they have gone forward trusting in the grace of our Lord, and they have been blessed in their deed. There is a cheering increase in the number of members in Society, and persons on trial, particularly in *Donegal*: the same has also occurred in other places, where there has been greater opposition. The schools have had our increased attention, and some progress has been made. Numerically, we appear much as last year; but in efficiency we are considerable gainers."

From FRANCE, Mr. Gallienne, after describing the work in Paris and some other places, says: "In the southern Circuits, we have increasing fields of labour, constant conversions, a faithful

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people, and institutions well fixed in the affection of devoted men ever ready to embrace every opportunity of usefulness." The cause in *Switzerland* is revived by the addition of two new places; one of them the city of *Geneva*, where a small Society is now gathered. The work in *Corsica* is still carried on: the Priests, of course, are jealous; but hitherto the civil authorities have been forbearing, if not kind; and meanwhile meetings are held, Bibles and tracts circulated, and both soldiers and civilians receive the warnings and invitations of the Gospel. One of the agents has been fined for distributing Testaments and tracts; but the Protestants at *Bastia* paid the fine and expenses, amounting to sixty francs.

CANADA.—The financial prosperity of the Canada Missionary Society will, it is hoped, return, when the effects of a severe financial crisis shall have passed away. Meanwhile, the income of the year ending June, 1858, is upwards of £9,100.

"Religiously it has been the Society's most prosperous year." Among the Indians of North America, there had been an increase of 329 members; on the Domestic Missions, of 2,985. Five Missions are carried on for the benefit of the French Romanists of Lower Canada. One of these has had so much success as to provoke great opposition; but though the new preaching-house has been burned down, the Preacher remains at his post.

The Committee of this Society, having respect to the immense importance of the new colony of *British Columbia*, have deemed it right to grant to the Canadian Missionary Society a sum of £500 toward the commencement of a Mission there. More than twelve Ministers volunteered for this service, including some Chairmen of Districts. Four were selected; and the last intelligence announces their safe arrival, and very hopeful commencement of operations under the kind sanction of Colonel Moody.

EASTERN BRITISH AMERICA.—A recent letter from the President speaks of extensive revivals in several places, more particularly in *Newfoundland*. On a representation made of the necessity of establishing a Mission on the *Labrador* coast, an excellent Missionary of nearly twenty years' standing has volunteered for that work; and, if a supply for his Circuit can be obtained, is ready to depart forthwith. The Committee have felt it a pleasure to aid this enterprise also.

AUSTRALASIA AND POLYNESIA.—The urgent appeals made last year on behalf of *Fiji* led the Committee to resolve on sending twelve additional labourers, so as to enable the Conference to reinforce its important Missions. Of these twelve, ten have already left England, and the other two are preparing to depart.

The Missionary income raised during the last year, is £9,432, of which sum nearly £1,800 was raised in *Tonga* and *Fiji*. The increase in numbers was reported to the late Conference at 2,685, with 5,000 on trial.

"In no other part of the Mission-field," writes Mr. Adams from *Vavau*, "have the triumphs of the cross been so complete as in this small but interesting District.....We have a healthy state of things throughout.....I hope that very soon every child of seven years of age will be able to read the holy Scriptures."

From *Fiji* the accounts continue to be of a very gratifying character, the only drawback being the fewness of labourers to gather in the harvest, and the probability of political complications arising. Should the British Government decline to accept the proffered sovereignty of these islands, the consequences may be most disastrous. But at present the Committee can do little more in the matter than pray, and request the prayers of their friends, that He to whom all hearts are open may lead the authorities to right conclusions.

Among the most remarkable occurrences in the southern hemisphere, must be noted the proposed extension of the Mission to the immigrant Chinese. Those settled in *Victoria* have subscribed £200 for the erection of a Chinese Methodist chapel, and a beginning is to be made as soon as may be among those settled in *New South Wales*.

The REV. DR. HOOLE read the Financial Report and General Summary. The financial progress was described as encouraging and hopeful. The Committee say,—We cannot suppose that we have reached the position which we may reasonably expect and desire, when we remember the number and ability of our friends and supporters, and the measure of the responsibilities and obligations of the Society. We have not yet attained the ability of providing for the support of the existing Missions, from the beginning to the end of each year, from the Society's own resources. The loans on interest, which are required for nearly the whole year to meet the current expenditure, are offered with a confidence which claims the gratitude of the Committee; but it is their constant aim, by

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nviting early payment of subscriptions and prompt remittances, to dispense with loans on interest altogether. The Society has now reached the third year in succession, in which no debt has been announced on the Balance-Sheet of the Report. In the year 1856, the Receipts so far exceeded the expenditure, that the balance of the deficiency of previous years was finally extinguished. In the year 1857, the current expenditure was met by the Receipts; the usual security to annuitants, whose donations had been reckoned in the annual receipts was provided for to some extent; and, in addition, the sum of £2,500 was reserved, to be expended in the following year, for the outfit and passage of additional Missionaries and other agents to our East India possessions. The receipts for the year 1858, now to be reported, exhibit a further improvement. They have met the cost of the Mission for the year, even on the enlarged scale which the Committee were encouraged to authorize, in consequence of the improving circumstances of the Society. The whole remaining balance of the old donations on annuity, amounting to £5,236. 14*s.* 4*d.*, has been charged to the funded property account; advances to stations, to be repaid, amounting to £3,892. 3*s.* 10*d.*, have also been included in the column of expenditure; and there still remains a reserve sum of £2,690. 5*s.* 8*d.* to be added to the balance of the fund for the outfit and passage of additional Missionaries to the East. In reference to the donations on annuity which were received in 1858, the Committee have deemed it prudent so far to depart from their former usage, as not to include them in the reported receipts, until in the course of time, they shall become available for the purposes of the Society. They have therefore excluded from the receipts now to be reported the donations on annuity for 1858, amounting to £1,400, instead of adding them to the annual contributions as heretofore. Exclusive, therefore, of the £1,400 received as donations on annuity, the receipts of the Society during the year 1858 amounted to £129,076. 16*s.* 10*d.* The particulars are as follows :—

HOME RECEIPTS.

	£.	s.	d.
Mission House and Home Districts	78,661	13	3
Hibernian Missionary Society	4,037	2	8
Juvenile Christmas and New-Year's Offerings	8,355	12	2
Legacies	4,892	13	1
Contributions for the China Mission	321	10	4
Dividends.....	899	11	9
Interest.....	450	0	0
Total Home Receipts.....	97,618	3	3

FOREIGN RECEIPTS.

	£.	s.	d.
Affiliated Conferences and Mission Districts.....	28,614	16	8
Colonial Grants for Schools	2,843	16	11
Total Foreign Receipts....	31,458	13	
	£129,076	16	10

The Expenditure of the Society for the year 1858, as compared with that of the previous year, may be thus exhibited :—

	£.	s.	d.
General Expenditure	117,257	13	0
Being an advance of £950. 7*s.* 2*d.* on that of the previous year.			
Donations charged to the Funded property account	5,236	14	4
Being an advance of £980. 12*s.* 3*d.*			
Advances to Stations to be repaid	3,892	3	10

—Leaving a Balance of £2,690. 5*s.* 8*d.*, as before stated, for the Outfit and Passage of additional Missionaries to the East.

The details of the Contributions to the Funds of the Society received during the year 1858, from the several Auxiliary and Branch Societies, at home and abroad, and of the Income arising from other and miscellaneous sources, were then given.

The total ordinary receipts at home, £91,054. 8*s.* 1*d.*

The total receipts from Foreign Auxiliaries, &c., £28,614. 16*s.* 8*d.*

The total miscellaneous receipts, £9,407. 12*s.* 1*d.*

Making, as before stated, a total amount of regular and miscellaneous receipts from all sources, of £129,076. 16*s.* 10*d.*

In the amount of Income, Ordinary and Extraordinary, for the year 1858, are included the following distinguished instances of Christian liberality to the amount of £50 each, and upwards, which are again gratefully acknowledged, and placed before the Society in a connected view :—

	£.	s.	d.
G. R. Chappell, Esq., Manchester ..	1,105	0	0
In memory of the late Joseph Carne, Esq., Penzance	1,000	0	0

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	£.	s.	d.
A Lady, by James Heald, Esq.	500	0	0
A Lady, by James Heald, Esq., at the Anniversary Meeting, Exeter-Hall	500	0	0
T. E. E., at Messrs. Smith, Payne, and Smith's	420	0	0
Thomas Farmer, Esq.	327	10	0
Mrs. Farmer	102	10	0
The Misses Farmer	52	10	0
The late D. S. Leather, Esq., Liverpool	300	0	0
J. B., Devonport	200	0	0
T. Tombleson, Esq., and Mrs. Tombleson	160	0	0
J. C. Kay, Esq.	125	0	0
William Smith, Esq., Leeds	125	0	0
Mr. and Mrs. Ripley, Leeds	125	0	0
F. Lycett, Esq.	121	0	0
David Mercier, Esq., and Family, Abbeyleix, Ireland	120	0	0
Joshua Burton, Esq., Leeds	120	0	0
Mrs. Joshua Burton, Leeds	110	0	0
George Smith, Esq., Leeds	105	0	0
Mr. and Mrs. James Morrow, Castle-Dawson, Ireland	100	0	0
A Returned Missionary	100	0	0
Lady Buxton, from Money left by the late Sir E. N. Buxton, Bart., for Charitable Purposes	100	0	0
On behalf of a Beloved One now in Heaven	100	0	0
Mrs. Amelia Smith, Barnet	100	0	0
H. B. Pooll, Esq., Road, Frome	100	0	0
T. Pooll, Esq., Road, Frome	100	0	0
Mrs. Bailey, Road, Frome	50	0	0
Miss Pooll, Road, Frome	50	0	0
Robert Barnes, Esq., Manchester	100	0	0
A Family Offering, by Messrs. Jonas Sugden and Brothers, Oakworth	100	0	0
John Lidgett, Esq.	78	15	0
Messrs. John and James Hargrave, Leeds	60	0	0
John Turner, Esq., Cross-Hills, Yorks.	60	0	0
Rev. James Allen, Bramley	60	0	0
Mr. and Mrs. John Corderoy	59	17	0
Mr. and Mrs. Edward Corderoy	58	16	0
W. Allen, Esq., Woodhead-Hall, Cheadle	55	0	0
Mr. and Mrs. J. S. Budgett	52	10	0
Mr. and Mrs. M'Arthur	52	10	0
A Thank-Offering for Mercies received	50	0	0
Thomas Barker, Esq., South Shields	50	0	0
James Heald, Esq., Didsbury, for the purchase of Implements for Heald-Town Industrial School, South Africa	50	0	0
Miss Heald	50	0	0
Miss M. Heald	50	0	0
Henry Reed, Esq.	50	0	0
Mrs. James Ward, Cambridge	50	0	0
Mrs. Warren, Dublin, for Fiji	50	0	0
A Friend, Lyminge, Dover	50	0	0
Ditto, Ditto, by the Rev. N. Raw	50	0	0
John Walker, Esq., Bolton	50	0	0
A. B., Bacup	50	0	0
A Vow, Holmfirth	50	0	0
John Burton, Esq., Leeds	50	0	0
Mrs. Tunnicliffe, Mayfield-Hall, Ashbourne Circuit	50	0	0
Mrs. Campbell, by Mr. R. Yeakley, Dublin	50	0	0
James Jameson, Esq., Dublin	50	0	0
Mr. and Mrs. Brock, Exeter	50	0	0
The late Francis Riggall, Esq., Clifton	50	0	0

DR. HOOLE also announced the receipt of an intimation of a very large legacy by a gentleman whose name he had read, who had left £10,000 to the Wesleyan Missionary Society, to be appropriated in equal portions to the Missions in China and in India, and stated that, after entering the Hall, he had received £100 additional from Mr. Tombleson, towards sending additional Missionaries to Fiji.

The following thirty-two Missionaries, and thirteen wives of Missionaries, have been sent out by the Society since the last Anniversary :—

Mr. and Mrs. Webster, to Gibraltar; Mr. and Mrs. Male, Mr. and Mrs. Pinkney, Mr. and Mrs. White, Mr. Jones, Mr. S. Kilner, Mr. Cummings, Mr. Levell, Mr. H. J. Sykes, Mr. Robinson, Mr. Symons, Mr. Talbot, Mr. Armistead, Mr. Broadley, Miss Ford, Miss Edge, Miss M'Diarmid, to India and Ceylon; Mr. Martin, Mr. Fawcett, to New South Wales; Mr. and Mrs. Hurst, Mr. and Mrs. Hutchison, to Victoria: Mr. and Mrs. Clay, to Western Australia; Mr. Edgoose, to Tasmania; Mr. Vickers, Mr. Crump, Mr. Moorhouse, Mr. Rowse, Mr. and Mrs. J. T. Shaw, to New-Zealand; Mr. and Mrs. Blencowe, to Natal; Mr. and Mrs. Wray, Mr. Hulbert, to Sierra-Leone; Mr. Peet, to the Gambia; Mr. Milward, to the Gold-Coast; Mr. Nicholson, to Barbadoes; and Mr. Tidyman, to Demerara.

Of this number, Messrs. Webster, Male, Pinkney, White, and Clay, who have been before honourably and usefully employed in various Missions, but had returned home for a season, have been again appointed to the Foreign Work.

Miss Blake and Mr. Sanders, School-Teachers, have also been sent out; the former to Madras, and the latter to New-Zealand.

The following much-lamented Missionaries have been removed by death :—

Mr. Samuel Johnston, in Ireland; Mr. Edward J. Hardey, at Sivasamudrum; Mr. Taylor, at Ballarat; Mr. Woon, at Wanganui; Mr. Crawford, at Fiji; Mr. Williams, at Tobago; Mr. Thomas Fawcett, in Canada.

The following is a General Summary of the Society's labours and agency :—

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I.—*Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.*

Central or Principal Stations called Circuits, occupied by the Society in various parts of the world	151
Chapels and other Preaching-Places, in connexion with the above-mentioned Central or Principal Stations, as far as ascertained	944
Ministers and Assistant-Missionaries, including five Supernumeraries	225
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	591
Unpaid Agents, as Sabbath-school Teachers, &c.	3,346
Full and accredited Church-Members	63,406
On trial for Church-Membership	3,271
Scholars, deducting for those who attend both the Day and Sabbath schools	42,788
Printing Establishments	5

II.—*Other Missions of the Society having also relation to Conferences in Ireland, France, Australasia, Canada, and Eastern British America.*

Central or Principal Stations called Circuits	358
Chapels and other Preaching-Places	2,932
Ministers and Assistant-Missionaries, including twenty-seven Supernumeraries.	534
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	509
Unpaid Agents, as Sabbath-school Teachers, &c.	8,821
Full and accredited Church-Members	64,759
On trial for Church-Membership.	7,353
Scholars, deducting for those who attend both the Day and Sabbath schools	74,402
Printing Establishments.	3

RECAPITULATION.

Central or Principal Stations called Circuits	509
Chapels and other Preaching-Places	3,936
Ministers and Assistant-Missionaries, including thirty-two Supernumeraries	759
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	1,100
Unpaid Agents, as Sabbath-school Teachers, &c.	12,167
Full and accredited Church-Members	128,165
On trial for Church-Membership	10,624
Scholars, deducting for those who attend both Day and Sabbath schools	117,190
Printing Establishments	8

The REV. GEORGE OSBORN resumed:—

Such, in brief, have been the transactions of the year. This very condensed view of them would, however, be seriously defective, if it contained no notice of the relations of the great Missionary work to literature and education. Primary Schools this Society has always maintained, Industrial Schools are now being multiplied, and Training Schools for Teachers, together with persons competent to conduct them, are urgently needed in more than one District. The Printing Establishments are in active operation, except that in *Fiji*; which the urgent want of labourers has brought to a stand-still. Of that in *Tonga*, Mr. Adams writes, "If health and strength be continued, we hope to complete the first edition of the whole Bible by December, 1859. The work of the printing-office is now carried on by natives only, and we have never before succeeded so well as at present. The printing of St. Matthew's Gospel, and the first Catechism into the language of *Rotumah*, has been carried on in *Hobart Town*; and the first white Missionary to those islands will take with him a portion of the word of God, in the language of the people.

The concluding portion of the Old Testament in the Kaffir tongue is now passing through the press at *Mount-Coke*, while a new edition of the New Testament has been carried through the press in London, under the care of the Rev. William Shaw; so that the entire Bible will soon be within the reach of that nation. Mr. Calvert is still actively engaged in the revision of the Fijian Scriptures. The Old Testament is completed as far as Joshua; the New, as far as the Epistle to the Philippians. Meanwhile, to meet the present urgent wants of the people, an edition of 5,000 copies of the Four Gospels has, by the kindness of the British and Foreign Bible Society, been bound and sent to Fiji. The same Missionary has this year completed and published his Narrative of the Fiji Mission; which, in connexion with Mr. Williams's descriptive volume, forms a valuable addition to one of the most interesting departments of English literature. Mr. West's translation of Barth's Church History into Tonguese has arrived out in time to do excellent service against the Romish intruders; and it has now been followed by a neat volume, containing twenty select Sermons of John Wesley, in the same language. The Establishment at *Bangalore* has the last year produced a beautiful Canarese Dictionary, on the basis of Reeves; by which the study of that language will be greatly facilitated in future; and the total issues this year amount to 7,379,134 pages; upwards of five millions being pages of the word of God.

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Great thanks and love are due from the Committee, and, indeed, from all the friends of this Society, to the *British and Foreign Bible Society* for its continued and generous response to whatever applications it is from time to time found needful to make.

The Committee have also the pleasure of recording their obligations to the *Protestant Missions' Medical Aid Society*, for its kind attention to the wants of several important stations, which have been promptly and liberally supplied with medicines; and to the *British and Foreign School Society*, for aid afforded in supplying school-requisites for Fiji.

Another, and an entirely different, class of obligations has been incurred by the Society during the last year, and has now to be acknowledged. Christian women have always been among its warmest and most generous supporters; but this year they have been zealously endeavouring to enhance the value of their services by combination and system. *A Ladies' Committee* has been organized for the purpose of more effectually promoting the work of the Society, in reference to Female Education, to the supply of clothing to stations where it may be needed, and a variety of other subsidiary matters by which—though they cannot be arranged and announced here—the comfort and usefulness of Missionaries and their wives may be largely increased. To those friends who have originated this organization, as well as to those who in various parts of the country have promised it their co-operation and support, the Committee beg to offer this expression of their sincere gratitude.

The last Annual Meeting was touchingly reminded by a distinguished speaker of the absence of one person who had generally, and of late years invariably, been present on such occasions, and whom the speaker characterized as one of the greatest and best of men. A few weeks afterwards, the Committee discharged the mournful duty of attending the remains of that great and good man to their last resting-place, where they lie in near neighbourhood to those he loved best, to Wesley, Clarke, Griffith, Benson, Watson, and many others, his predecessors and fellow-labourers in that great work of God which men call Methodism. To delineate the character of Jabez Bunting does not fall within the province of this Committee, and to detail his services to this Society, and to the cause of Methodist Missions before this Society was formed, and to Christian Missions in general, would require a volume rather than a page. Never can he be forgotten while this Society lasts. Among the most zealous of its founders, the most active of its supporters, and the most efficient of its advocates, it was not wonderful that he should soon become, and long continue, one of its most responsible and trusted officers; or that, in venerable old age, when incapacitated for official duty, he should be requested still "to afford the Society the benefit of his counsel and advice." Its friends may well be thankful that he was spared to them so long; and, as they cherish his memory with an affection all but filial, should also be admonished to copy his "work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ." Our sorrow for his loss will now be best expressed by following his example, and carrying forward with all our might this work which he loved so well, and which must not be allowed to stand still, even though it can be done by others only in an inferior way. The ancient story still admonishes those upon whom the ends of the world are come. The Prophet of God, and leader of his people, falls. But the advance upon Canaan is not therefore countermanded. After the death of Moses, "it came to pass that the Lord spake unto Joshua, the son of Nun, saying, Moses my servant is dead: now therefore arise and go over this Jordan, thou, and all this people."

A dark cloud overspreads the horizon; which may become darker and darker still, and burst in awful vengeance on papal and despotic countries. Let no man wonder if those who have shed the blood of saints and Prophets have blood given them to drink; if the ten horns turn against the seducer, and hate her, and make her desolate, and burn her flesh with fire. And let no man's heart fail him. The end must come, and, come when it may, must be glorious. Popery must perish. Despotism, however it may struggle, must be overthrown, in order that the word of the Lord may have free course and be glorified. The Man whose visage was so marred more than any man, and his form more than the sons of men, must yet be exalted, and extolled, and be very high, and the Kings must shut their mouths before him. Now, therefore, is the time for work. Let the church be ready both with men and money, that the seed may be sown wherever the ground is broken up. Let the sowing go on, morning and evening, with the cheering hope that both

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will ultimately prove to have been alike good. Let no curious observations of the winds or clouds be permitted to obstruct the processes of the spiritual husbandry, and let prayer be "made without ceasing" to Him who alone "giveth the increase," and all shall yet be well. "For as the earth bringeth forth her bud, and as the garden causeth the things which are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations."

The REV. JOHN BOWERS, President of the Conference, said—Before I address myself to the execution of the duty which the excellent Secretaries of this Society have devolved on me, permit me to express the heartfelt pleasure I experience in seeing you, Mr. Farmer, occupying the chair on this great occasion. I am confident that that pleasure is heartily participated by the best friends of this Society, not only in this great metropolis, but throughout the country. "Honour," we have been taught by a Divine authority to render—"Honour to whom honour is due;" and, Sir, I will not advert to the personal excellencies of your character; but if we regard the eminent services which for so many years you have rendered to the Society,—for I boldly affirm that the Society never had a more generous, a more devoted, and a more constant friend,—we must all feel that the honour which you now enjoy is most justly your due. (Cheers.) I will venture to confess to another feeling; a feeling which heightens the pleasure I experience in thus addressing you, Sir. It is this; that you are one of ourselves; that you are a member of our own family. I should be the last to under-estimate—I trust that no one will suspect me of such a design—or to fail most respectfully and most gratefully to acknowledge, the kind and valuable services which, from year to year, have been rendered to this Society, by distinguished and friendly strangers, who have presided at these Meetings; yet, I think we may be forgiven, if we are conscious of a peculiar sympathy towards one born and bred amongst us—one of whom it may be said, as it was of one of the holiest men that ever lived, "He has walked before God's people even from his youth." Sir, my taste may not be a very cultivated or refined one, but I will venture to avow, that I love the flowers of native growth better than the more gay and showy exotics,—(hear, hear,)—and, Sir, long may it please God that you "flourish in the courts of the Lord." And permit me to offer the devout wish, and prayer, that as the noontide of life fades into the softer hues of evening, the light of a brighter world may gladden your path; that the yet richer hopes and consolations of the Gospel of our Saviour may strengthen and cheer you—that blessed Gospel which it has been one of the great solicitudes of your life to extend to the ends of the earth. Now, Sir, I move—

"*That the Report, an abridgment of which has now been read, be received and printed; and that this Meeting offers devout thanksgiving to God, 'the giver of all good things,' for the manifest blessing vouchsafed to the evangelical efforts of this and all other Protestant Churches; and also for the Christian liberality which has been evinced by the supporters of this Society during the past year.*"

No word from me, in the shape either of argument or persuasion, will be necessary to induce this great assembly to adopt this Resolution. The Report commends itself at once to the warmest approbation of all who justly estimate the great and blessed results which it has so ably described. Undoubtedly it is a remarkable document,—remarkable for its condensation, for compressing into so small a compass so large an amount of information. Sir, whether we regard the vast sphere over which it has so rapidly conducted us, or the numerous and diversified agencies which in every page it has more or less described, or those very thrilling incidents, some of joy and some also of sorrow, which it has exhibited to our view, and especially if we regard the decisive and inestimable successes—successes so wide-spread in their extent as almost to be general—in every portion of the Mission field, I am sure we shall all feel impelled to indulge sentiments of gratitude to God and joy on behalf of our fellow-men. The Report brings us "good news," a very acceptable donation just now. We have had bad news enough throughout the whole of last week. Here is "good news," good news, aye, from France! good news from the Continent of Europe! good news from Africa, from India, from China, from Australia, from Fiji, from Canada, from Newfoundland, and from other portions of the Mission field,—from the north and from the south, from the east and from the west. Who, Sir, listening to these exhilarating facts, will not feel his heart rebound with gratitude to God, and exclaim, "What hath God wrought?" Sir, these important facts prove to us, what I delight from time to time on such occasions as these to advert

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to,—that Methodism is, as through all the parts of its preceding history it has been, essentially a Missionary system. I hold that that element is essential to establish its claim to be recognised as a true branch of the Christian church. The Christian church at large,—for what does it exist? Not for its own benefit alone, but for the welfare and the salvation of the world. It is the depository of the truth,—not to conceal it, not to withhold it from others, but to extend it to the ends of the earth. It is designated "the catholic church," and why, Sir? Because it is designed by its great Head to be a universal blessing to mankind. And to us it must be a source of peculiar satisfaction, and a demand on our gratitude, that from the beginning those churches which have been collected by the blessing of God on the labours of Mr. Wesley, his coadjutors and successors, have from the beginning borne this type,—they have been Missionary churches. (Hear, hear.) And no wonder! Our distinguished Founder himself was at the very outset of his career a Christian Missionary. He undertook the voyage to Georgia with the express, the primary view of converting the American Indians; and if we contemplate his wonderful history, his apostolic character, his expansive views, his diffusive charity, his untiring zeal, his extraordinary labours, his writings, his sermons, his very hymns, they all breathe a Missionary spirit, all bear a Missionary character. What was his vocation? "To call sinners to repentance"—I quote his own words—"in every part of God's dominions." What was the design for which he believed his people to be raised up? To spread scriptural holiness through the whole earth. What was the sphere of his labours? "The world is my parish;" and what were the maxims, the precepts which he enforced on his Assistants, and which he has bequeathed to his followers? Some of them are these, "Go not to those only who need you, but to those who need you most. Remember you have not to preach so many sermons, or to take care of this or of that Society; but to save, every where, as many souls as you can." And what, Sir, has been the result of the enforcement of these principles, and of that system of evangelical labour to which they have given birth? Blessed be God for what our eyes behold in this country,—a million and a half of people gathered into the fold of Methodism! In the United States of America, five millions of people! In the various British Colonies, Missionary churches planted; and over the vast and magnificent field of Missionary labours, let the Report tell what has been accomplished. Why, Sir, which of us in listening to these things will not acknowledge it, what Mr. Wesley rejoiced ever to call it, "the work of God?" It is "of Heaven, and not of men." Let us not claim it as our own. Let us not appropriate any of the glory of it to ourselves. God is "a jealous God." Let us guard against the spirit of boasting and self-glorification. We shall be assuredly rebuked of him if we give place to so unhallowed a feeling. "Them that walk in pride he is able to abase." "It is the Lord's doing," and not ours. It were impiety to regard it as the creation of human policy or of human wisdom. "The finger of God is here," and from the depths of our hearts let us say, "Not unto us, O God, not unto us, but unto thy name be all the glory." Mr. Chairman, how shall we secure this "vantage ground?" How shall we maintain the unabated attachment, the unswerving allegiance, the undiminished liberality and support, of our people to this great and best of causes? How is it to be done? It is an important question. But the answer appears to me so plain and obvious, that I trust you will forgive me if I venture to enunciate it. Our great duty is to adhere to first principles; to stand in the "old ways;" to persevere in the employment of those means which God, from the beginning, has sanctioned with his blessing. I know of no other answer to that important question than the one which I now suggest,—the maintenance of first principles,—the reiteration of those facts, the repetition of those truths, the confirmation of those sentiments and feelings, which first awakened our Missionary zeal, and prompted us to those great efforts, the results of which have been so admirably embodied in the Report. This, then, is the unpretending theme on which I must engage your attention for two or three minutes. We are to stand by first principles. We are to maintain those feelings, which first, under God's blessing, generated an interest in our minds on this great question. One, undoubtedly, of the leading and of the most prominent of those sentiments must ever be compassion for the Heathen; tender, earnest, effective compassion on behalf of the Heathen world. We have grown painfully familiar with its sad condition. The tale of its idolatries, its cruelties,

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and crimes year after year has been repeated to us, and that narrative in its most essential features is as true as ever. It is still true, literally true, that millions upon millions of our fellow-creatures are "without God, and without Christ, and without hope in the world." It is still true. We have heard it so often that, really, there may be some danger in our regarding it, if not as a tale of romance, yet as a fact of bygone history, something like an old almanack. It is not so; it is, literally, awfully, true, that the "dark places of the earth" are yet "full of the habitations of cruelty," that men have "changed the glory of the incorruptible God, into an image made like to corruptible man, or to birds, or to four-footed beasts, or to creeping things." It is still true that they worship devils, and not God. It is still true that the atrocities, the hideous crimes, the obscenities with which the worship of those imaginary deities were associated at the commencement of our Missionary career, are yet perpetrated. The case of their moral danger is unrelieved. It is still true,—as when we started on this great enterprise some forty or fifty years ago, we were reminded by the best and ablest amongst us, and reminded in a tone that spake of more than human authority,—that they who "sin without law shall perish without law;" that idolators cannot inherit the kingdom of God; that, violating "the law written in their hearts, they are without excuse." (Hear.) Now, Mr. Chairman, these were the facts asserted, and these were the doctrines based upon them, some forty or fifty years ago, when we entered more largely into the prosecution of this enterprise than we had done before. How shall we contemplate them? With a colder emotion, with a blunted sympathy, with a feeling exhibiting the remotest approach to apathy and indifference? God forbid! There must be something fundamentally and fatally wrong in the condition of my heart, if it can ever be brought to contemplate the condition of the Heathen world without the truest and the deepest compassion. There must be something wrong in those who profess to respect the authority and to imitate the example of our Saviour, if they can no more "weep," as he wept over the doom of impenitent Jerusalem; if they can no longer "sigh and cry for the abominations done in the earth;" if they can no more echo the lamentation of the Prophet over the desolations of his people. "O that my head were waters, and my eyes were fountains of tears!" I say again, Mr. Chairman, what compassion,—what deep, tender, true compassion,—not the affectation of it,—I hate a sham; I hate it most of all in religion,—but what heartfelt, overflowing, exhaustless compassion ought we not to continue to pour over the crimes and miseries of a perishing world? These may not be very popular topics; but never let us descend from the sacred elevation of our theme; never derogate from its majesty; never impair its true and glorious sublimity. There is no need of it, for I honestly believe, that the more earnestly—ay, the more religiously—we conduct our advocacy of this cause, the more deeply we shall move the feelings, the more forcibly we shall grapple with the conscience, and the more effectually we shall command the liberality and the support, of those whom we call forth to the "help of the Lord against the mighty." There is another, Sir, of those first principles, that, in order to secure the maintenance and extension of the Missionary cause, it is important we keep alive, we preserve in vigorous action, that conviction of duty which first impelled us to undertake it. If we go back to the fathers and founders of this Society, you, Sir, will remember how impressively they appealed to our people through the length and breadth of the land on this important question; with what authority they told us that we were not at liberty to espouse or neglect it as we liked; that the fundamental principles of our religion summoned us to the work, and woe unto us if we neglected to obey the summons! You have alluded to one, Sir, and the Report has paid an appropriate and well-merited tribute of love and of sorrow to his dear name. His voice, as you well know, pealed above the rest when, from one end of the country to the other, he told our Societies that we were "debtors to the Greek and to the Barbarian, to the wise and to the unwise," and that justice, humanity, religion, demanded the payment of that debt. I was a mere youth then, Sir; but I never can forget the impression which was made on my mind by the appeals—the solemn, weighty, and almost irresistible appeals—of that revered and lamented man. Well, Sir, suffer me to ask, Are we now to soften the tone of exhortation, or to lower the standard of duty? Is the basis of Missionary labour changed? What is that basis? If I correctly understand it, it is the express and authoritative command of the Son of God, "to go into all the world, and preach the Gospel to every creature."

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(Hear, hear.) So long, therefore, it appears to me, as that final law of his remains unrepealed, it becomes incumbent upon us, in addressing our people, still to say, not as a matter of pleasure, or of amusement, but as a matter of plain, palpable, and indispensable duty, they are required to obey that last command of the Son of God, either in person or by proxy; that if they have received the truth, their first duty is gratefully to accept it; their next to impart it to the world; that it devolves on every professing Christian first to seek his own salvation, and next, the salvation of the world. (Hear, hear.) He

> "Who hath the Bible need not stray,
> But he that hath, and will not give
> That heavenly light to all who live,
> Himself shall lose the way."

Now, Sir, there was another feeling which the early advocates of this Society most assiduously sought to maintain in the minds of those whose services they wished to enlist,—it was that of an enlightened, well-founded, confident hope of success. Despair paralyzes exertion. In the vigorous and successful pursuit of any enterprise, the hope of success is essential. Convince a man only that he may not succeed, and if he does not instantly abandon the project, his future efforts will be powerless and inefficient. Is it not necessary, then, that we preserve in our own minds, and endeavour to sustain in the minds of all we seek to call forth to the work and help of the Lord, an enlightened hope,—more than hope,—an assured and confident belief, of final success? that we prosecute our sacred toil with a vigorous, elastic, untiring energy, under the inspiration of the brightest hopes, and with the confidence, the unfaltering confidence, of success? I apprehend, that, in order to maintain that feeling, it is not necessary we conceal from ourselves, or from others, the existence of unquestionable difficulties, and the probable occurrence of disappointments and delays. We should rather, I take it, guard against the effect of surprise from sources of that sort, and instead of closing our eyes on our difficulties, we should calmly, boldly, manfully look them in the face. They should prompt us to deeds of heroism and chivalry, so that with a determined and unshrinking fortitude, and with God's help and blessing, we shall grapple with and overcome them. But let those difficulties be what they may,—were they ten thousand times greater than they are, still the succession of day to night is not more certain, the revolutions of the seasons,—the beauty of the spring, the fertility of the summer, and the luxuriance of the autumn after the dreariness and desolation of winter, are not surer than is the attainment of the great consummation to which we devote ourselves. (Hear, hear.) I speak of confidence; I speak of the confidence of final success. Is it irrational? Is it enthusiastic? I speak of confidence, and with solemnity I would say it is built on the rock of eternal truth; on the sure word of the living God. Heaven and earth shall pass away; but not one jot nor one tittle of that word shall pass away, which has said, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Hear.) That confidence rests on the extent of the Saviour's redemption. The world was made by him and for him. He has redeemed it, and he shall rule it; it is his purchase,—it shall be his possession. That confidence rests on the promised effusion of the Holy Spirit. Here is an agency literally omnipotent; an agency to which nothing is impossible. He can enlighten the darkest understanding; he can rend the hardest heart; he can rescue the spirit most deeply fallen, from the thraldom of Satan,—

> "He speaks, and, listening to his voice,
> New life the dead receive;
> The mournful, broken hearts rejoice,
> The humble poor believe." (Hear, hear.)

Now, Sir, I need not remind this large and Christian assembly that we are looking for more copious effusions of the Holy Spirit than any with which we have been favoured in our own day, or, perhaps, I shall not be presumptuous if I say, than any which the annals of Christianity themselves record;—effusions equalling, aye, exceeding, those of the day of Pentecost, when three thousand were converted in one day,—effusions which shall realize the familiar prediction of the Prophet,—"A nation shall be born in a day;" effusions which shall sweep over provinces, countries, and continents, and produce on the moral face of the world a result resembling that which we often witness on its natural surface, when, after a season of long drought, no appearance meets the eye but that of sterility and desolation, when quickly the rich rains of heaven descend; the clouds drop fatness, or the mighty river pours its refreshing waters over the thirsty earth, and all is beauty, fertility, and luxuriance. So, Sir, when these times of refreshing shall come from the presence of the Lord—don't you desire them?—are you not praying and longing, and looking out for them?

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"Lo, the promise of a shower
Drops already from above;
But the Lord shall shortly pour
All the Spirit of His love."

—And when this shower shall come down on every land, then shall we witness the fulfilment of the promise:—"The wilderness and the solitary place shall be glad; the desert shall rejoice and blossom as the rose." (Cheers.) Permit me, as an aged Minister, to add, it was frequently pressed on our attention, in the earlier stages of this work, that we should prosecute our toil in a devotional spirit. Mr. James has recently said, we have an active church; we have a giving church; now let us have a praying church! (Hear.) The work is God's; though He is pleased to employ human agencies. It is originally, essentially, supremely His; and He will be recognised, He will be acknowledged and sought! To expect that the world will be converted by prayers without labours, would be fanatical; to expect it will be converted by labours without prayers would be atheistical. How is the world to be converted? By the preaching of the Gospel, accompanied by the operations of Divine providence and the effusion of the Holy Spirit. Let our labours be directed to the one, and our prayers addressed to the other, and "what God has joined together, let no man put asunder." O! said a late Missionary, what a spectacle would it be—one of truly moral grandeur, to see England, Ireland, and Scotland, on their knees, imploring of the Father of mercies the salvation of the world! And, Sir, when the "elect of God," shall "cry" to Him—mark the expression—"cry to Him"—how importunate, how vehement it is!—"cry day and night to him"—day and night, "Let Thy kingdom come; and let Thy will be done on earth, as it is done in heaven,"—how gloriously it will be accelerated! (Hear, hear.) There were other topics which, perhaps, I might have mentioned. Had I time, I would have referred to the incidents detailed in the admirable Report; but I simply conclude by proposing, "That the Report, an abridgment of which has been read, be adopted." (Applause.)

The Rev. Dr. MILLER, Rector of St. Martin's, Birmingham, and Honorary Canon of Worcester, who was very cordially received, said,—I rise, Mr. Chairman, and Christian friends, to second the Resolution which has just been moved. The President of the Conference is followed by a Clergyman of the Church of England. (Cheers.) I must leave the Secretaries and the Committee to explain to you this anomaly or irregularity, if anomaly or irregularity you deem it; and I certainly shall not detain this Meeting by offering any apology for the position which I occupy to-day. I conceive that when we meet upon the Bible Society's platform, and upon occasions like these, an elaborate apology for the position we occupy as Churchmen, as Wesleyans, or as Nonconformists, only betokens that there is a lurking uneasiness in our minds which we are somewhat anxious to get rid of. I confess there was a slight and passing anxiety—it was but a momentary one—when the President of the Conference laid such stress upon a man being of your own school, for I must plead guilty to not belonging to the family. (Cheers.) I am not a plant of native growth, I am an exotic, and I am sorry to say I have not the advantage of being either a gay or a showy one. But I may venture to say this, that I belong to a Church which has taught me, in one of her most beautiful prayers,—a prayer which is more dear to me than most others in our Liturgy, because of the one sentiment to which I am referring,—that the church of Christ consists of the blessed company of all faithful people. (Cheers.) And I conceive that if there be one occasion on which more than another it is profitable to ourselves, and desirable for the interests of our Master's cause, that we should manifest a catholic spirit, and that we should proceed a little beyond the boundaries of our own churches, it is in connexion with the great Missionary enterprise. (Cheers.) I can nowhere find a more emphatic protest on the part of the great Head of the church against anything in the shape of narrow-mindedness or sectarianism than in the dispensing of his various gifts, from the throne of his exaltation, upon those who are labouring in the Mission-field. If I saw that the great Head of the church had given that branch of his church to which, even here, I will say I have the honour and privilege to belong, the monopoly of Missionary labours, of Missionary gifts, Missionary openings, and Missionary successes, I should distrust my position upon this platform to-day. But when I look abroad upon the world, I find that, whether I regard the past history of the Missions of the church of Christ, or whether I look at what is going on in every corner of Heathendom, there are labourers of different sections of the Christian

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church; I find that, if God has greatly honoured the London Missionary Society in Tahiti, he has greatly honoured the Moravians in Labrador and in Greenland; I find that, if I turn to Sierra-Leone and New-Zealand, and am disposed to say, these are the brightest gems in the coronet of the Church Missionary Society, I must nevertheless remember, that on both these great fields of enterprise, not only other bodies of Christians, but especially the Missionaries of the Wesleyan Society, have, to a considerable extent, shared the toil of their Master's work. (Cheers.) And if I look to India and China, I perceive at once that, upon these great fields of labour, God is graciously looking upon many not only from the Church of England, but the Independents, the Baptists, the Wesleyans, the Presbyterians, and almost every other denomination, clearly showing me that there is to be no monopoly of this work in any branch of the Christian church. (Cheers.) And so with regard to the honoured names of those who have preceded us in this work, and of those who are still labouring in the Missionary field: if the Lutherans have their Schwartz, we have our Henry Martyn and our Henry Fox; the Baptists have their Carey; the London Missionary Society have men whose praise is in all the churches—their Williams, and Moffatt, and Livingstone; and you have had, in the work, men who are equal to any other that God has raised up. (Cheers.) If I look to the Presbyterian Church, I find that great, apostolic, and noble-hearted man, Dr. Duff, one of the good gifts of the Head of the church to India in the present day. (Cheers.) Again, if I look at the various translations of the Scriptures which are circulated among the Heathen, I find that if Martyn translated portions of them into one language, Carey and Marshman translated them into another; if Maunsell, in New-Zealand, has given the blessed word to the natives, your Missionaries are engaged in spreading it among the Kaffirs and the Fiji Islands. (Cheers.) If I look to China, I find that the Bible cannot be revised and questions of philology settled without a Conference of the Missionaries of the different departments of the church; thus showing that God intends that there is to be no monopoly of the work; and if it is God's design that there shall be no monopoly of the work, it ought to be the church's determination that there shall be no narrow-mindedness and no jealousy in carrying it on. (Cheers.) Mr. Chairman, in anticipating this Meeting yesterday, and in my journey from Birmingham this morning, I could not help feeling that we were about to meet at a very awful—I use the word advisedly, and not rhetorically—at a very awful crisis in the history of the world. And if, as has been said with great truth, these May Meetings have assuredly improved in tone,—if there be less of levity, less of personal flattery and compliment,—if there be more of deep, earnest feeling, more of solemn sense of the responsibility of the work to which we are putting our hands, I trust that this may be the spirit in which all the Meetings of the present year will be conducted. When I said that we meet at an awful crisis of the world's history, I allude to two points. I allude first to that which is in every man's heart—the prospect, the immediate prospect, of a European war; and although it is very true that probably every heart in England is earnestly trusting that, so far as England is concerned, we shall not be called upon to draw the sword and mix in the bloody fray, yet who can tell that, in the complication of the events which may happen, we may not be driven into such a position that it shall be scarcely possible for this country to maintain that armed neutrality which her Premier advocates? The deep scars which were made in our hearts by the disasters in the Crimea—the still deeper scars made by the revolt in India—are scarcely healed. No, Sir, they are not healed; and many a poor widow and many an orphan yet gaze at the vacant chair in the homesteads of England. (Hear.) And it is at this moment that we seem to be almost on the very eve of drawing the sword and firing the cannon of war again. I say it is an awful crisis; and when I look at that which is indeed a more cheering and delightful prospect, when I look at the openings before the Christian church on every side, it is impossible to conceive anything more grand, and at the same time anything more terribly responsible, than the work of the church of Christ in this country at this moment; and I pity the man, be he Wesleyan or Church-of-England man, who can stand up in Exeter-Hall during the May Meetings of 1859 with anything like levity of spirit, and not feel that he is addressing himself to one of the greatest crises in the world's history, and that there never was a time when so much was demanded

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of the church of Christ. When I consider what is before us in China and India, I am almost tempted to say, before we set about converting the Heathen world, we should endeavour to convert the worldly-hearted, money-loving, pleasure-seeking church at home. (Cheers) When we see the frightful extent to which worldliness is telling on the Christian church, when we see luxury becoming more prevalent, when we see to what degree men are prone to tread on the heels of the class above them, and that few are content with that modesty and simplicity of dress which becomes the people of Christ, we may well hang our heads. Instead of boasting what we are giving, because we hear that a few thousands are thrown into the Lord's treasury, we should ask ourselves many significant and humbling questions,—How much is there that is withheld, and withheld not by the world only, from whom we expect nothing until their hearts are touched by the love of Christ, but withheld by those who make a loud profession, and by those who ought to know and do far better? (Hear.) I have another reason for feeling a particular gratification in standing this morning upon the platform of the Wesleyan Missionary Society; and that is, because it may seem a little expression of gratitude on my part, as a member of the Church of England, for that admirable and concise little tract—more admirable because it is concise—which has recently been put forth by one of your Secretaries with reference to the Bible in India. And here I might say again, in a momentary parenthesis, that we have another proof of what I was endeavouring to argue out in the few remarks I made at the beginning, that God does not allow any one of us a monopoly of gifts in this matter; for if we of the Church Missionary Society have reason to be thankful for our beloved Henry Venn, who has been raised up and is preserved to us in our Secretariat, you are no less favoured by the pen of fire and the "Tongue of Fire" which God has given to the Secretariat of this Society. (Loud cheering.) Let me tell you, my Christian friends, although I perceive you need not be reminded of it, that this is one of the special marks of his favour, and is, under his blessing, one of the elements of your strength. (Cheers.) With regard to the tract, I conceive it to be utterly impossible for any man to read it without being convinced that the position taken by our nominally Christian Government is utterly untenable for a single moment. I am thankful for the tract, partly because I believe so many of our enemies, and so many who have a kind of semi-infidel feeling, are interested in misrepresenting what we want. Many people have the notion that we, poor fanatics, who come together wearing white neckerchiefs every May month in Exeter-Hall, want to impose the Bible as a matter of despotic authority upon every child in India, whether its parents would have it or not. Now, I say that nothing can be more false than such a charge. I would go further than many persons in this room. I would not do so with regard to any child in England. I say you have no right to propagate Christianity, or force the Bible on any child, by such means. But what we desire is intelligible and reasonable. It is that the Bible should at least be allowed to be read in the schools; (cheers;) that the word of God should not be degraded by putting it on a library shelf in a back room; and that the Teacher should not be prevented from suggesting or answering questions out of the Bible in school-hours. (Cheers.) I will, with your permission, read over one or two sentences which ought to be written in letters of gold, and to go through the length and breadth of the empire. If I were to ask this vast audience, if I were to ask congregated England, who, more than any man amongst those connected with the temporal salvation of British India, was the greatest instrument of saving our territory, there would be one universal acclaim, not only throughout this assembly, but throughout the millions of this land,—and I am persuaded there never was a feeling of deeper regret with regard to the treatment of any public servant, than that our beloved Sovereign should not have been advised to deck with a coronet the brow of Sir John Lawrence. (Loud cheering.) Let England listen not to the fanatics, but to Sir John Lawrence. He knows something about India. He has proved that he knows how to hold a province together, and how from that province to save distant provinces of our empire from threatened destruction. And what says he? I will read you his words, as written by his Secretary. "In respect to the teaching of the Bible in Government schools and colleges, I am to state that, in the Chief Commissioner's judgment, such teaching ought to be offered to all those who may be willing to receive it. The Bible ought not only to be placed

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among the college libraries and the school-books, for the perusal of those who might choose to consult it; but also it should be taught in class wherever we have Teachers fit to teach it, and pupils willing to hear it." And then comes a sentence which is truly golden, more precious than the gold of Ophir for our Statesmen, and God grant that Lord Stanley may see it, and, seeing it, may feel its power. "In doing the best we can for the people, we are bound by *our* conscience, and not by *theirs*." (Cheers.) Once more he says, "Sir John Lawrence does, I am to state, entertain the earnest belief, that all those measures which are really and truly Christian can be carried out in India, not only without danger to British rule, but, on the contrary, with every advantage to its stability. Christian things done in a Christian way will never, the Chief Commissioner is convinced, alienate the Heathen. About such things there are qualities which do not provoke or excite distrust, nor harden to resistance. It is when unchristian things are done in the name of Christianity, or when Christian things are done in an unchristian way, that mischief and danger are occasioned." (Cheers.) Said I not, my Christian friends, that these are golden words? I do think that the miserable, temporizing, half-hearted, craven, and semi-infidel policy which has been ruling in India, ought to be dissipated as the snow-wreath before the sun after such words from the pen of Sir John Lawrence. (Cheers.) And mark, my Christian friends, how you have reaped the consequences of the temporizing and underhand policy, even with regard to the case of Tinnevelly. I have not brought with me any documents; but I think I can recollect sufficient of that case to convey to you honestly in substance the misunderstanding that was at the bottom of the riots in Tinnevelly when the burial of the two men took place. The simple facts are these: Two native Christians died. In passing to the burial-ground, it was necessary to take the bodies along a certain street, and to pass a certain temple, whereby the caste, forsooth, of the persons living there would be broken. Ten days before the funeral, the Queen's Proclamation had been read in the province, and whereas the Queen had been made to say here, by her Ministers,—for of course we deal with these things as having been done by the advice of her Ministers,—that she did not wish to impose her religion upon any of her subjects, a sentiment to which every one of us would heartily say "Amen;" for if we could convert the 170,000,000 or 180,000,000 of Hindus to-morrow by Act of Parliament, we should not wish to do it unless by Act of Parliament we could change their hearts at the same time. While that sentiment appeared in the newspapers here, what was Her Majesty made to say there? I am afraid there must have been some sad bungling; for she was made to say that she did not wish to bring any of her subjects over to her own religion. Now look at the effect of that on the proceedings of your Missionaries afterwards. The people felt, no doubt, "This is contrary to the proclamation of the Queen, and we will not have it." (Hear.) I cannot but be thankful for this proclamation as far as it went; but I believe it never would have been obtained but for Exeter Hall. (Cheers.) When I say that, I do not mean to say that it was obtained in consequence of meetings held here, but in consequence of that Christian principle which is embodied in these Societies, and which spoke out in the memorials presented to those in authority. I feel that I ought not to have gone into these matters at your Missionary Meeting, but rather to have contented myself with a few words of brotherly kindness. But it is scarcely possible in such cases for any man whose heart is in his Master's work, to stand up even for a few moments to speak of the Missionary cause without feeling that words come apace. (Cheers.) I will only say, before I sit down, that I do from my heart echo the spirit with which your Report concludes. These are times, my Christian friends, when we alternate between hope and fear. These are times when we are much disposed to be downcast. Every man here knows that if the reports last week about Russia and France were true, it was a very serious matter for England; and we begin to ask, as I intimated a few minutes ago, Where is all this to end? What is the man of God to do, if his heart is not to be moved by these evil tidings? Shall he not rise above the dust and turmoil of this lower world, and for awhile leave the potsherds striving with the potsherds of the earth, and go to the top of the Mount? I am no advocate for professing to name times and seasons. But I may say, he is to take the broad page of prophecy, about which there can be no mistake, and he is to recollect that, whatever may be the result of the collision between Austria and Piedmont, whatever may be the result of any engagements between

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Russia and France, and of the mysterious policy of Napoleon III., there is one thing perfectly certain, we know what the end shall be. We know not how it is to be brought about. We have to watch, and to pray, and to labour daily; but as sure as God is in heaven, and as sure as the volume of his truth is inspired, we know what the end shall be. It was that end which was planned from eternity, and which David was inspired to publish to the world many generations since—"Yet have I set my King upon my holy hill of Zion." (Cheers.) Depend upon it, the word of God will prove true, the God that said of Cyrus, "He is my shepherd," and that over-ruled the decree of the Roman Emperor to bring about the fulfilment of the prophecy of his word, with regard to the birth-place of the Saviour. He has all hearts at his disposal, and I repeat, we know what the end shall be, when the creation which is groaning and travailing in bondage shall be delivered into "the glorious liberty of the children of God." (Cheers.) Then shall come the day, although we do not exactly know its date, when "they shall beat their swords into ploughshares, and their spears into pruning-hooks, and nation shall not lift up sword against nation," and—blessed announcement in these days!—they shall not "learn war any more." Your Report said truly, "Let no man's heart fail him; the end must come. And, come when it may, it must be glorious." (Cheers.) I will not hesitate to add the other sentence. I would not have added it if your Secretary had said Papists must perish. I believe that many Papists shall yet be drawn out from the bosom of that corrupt church. I will go further. I believe that many who are Roman Catholics will be saved, not by their creed, but in spite of their creed; and because I believe that amidst all their idolatry of the Virgin Mary, and their *Aves* and their *Paternosters*, many a poor Roman Catholic gets to touch the hem of the Saviour's garment. (Cheers.) I would not have endorsed the sentiment if it had been said Papists must perish. But I do most heartily believe that "Popery must perish;" and although there are those who think it a very uncharitable aspiration, yet I believe I am the true friend of humanity,—I believe I am the true friend of liberty, civil and religious, in the world, so many parts of which are groaning under Papacy's iron yoke, —when, declaring my firm belief that "Popery must perish," I add the fervent aspiration, "The Lord hasten it in his time!" (Loud and prolonged cheering.)

MR. GEORGE R. CHAPPELL, of Manchester, said—Mr. Chairman and Christian friends, after such a show of eloquence, and hearing such an interesting Report, I think a crust of brown bread will hardly agree with your stomachs; but such as it is, I give it unto you. If you only know how my poor heart beats, I am sure you would pity me. (Hear.) I had two motives in coming forward,—one was to see an old dear friend, whom I may never see again; the other was, that I was very glad to turn my back on Manchester; for two or three weeks ago, in the exchange and the shops, there was nothing to be heard of but Whig, and Tory, and Radical, and such things. I am not well versed in politics. There was only one place where I did not hear of them, and that, thank God, was in our chapel. There, my dear friends, we have the politics of the Bible—"Fear God, and honour the King," and our blessed Queen into the bargain. (Cheers.) I am perfectly satisfied that whenever politics get deep into men's heads, religion will go out of their hearts. An allusion has been made to the war on the Continent. That human blood is flowing there, we cannot doubt. O, war! war! What a curse it is when nation rises against nation, and souls are hurried into eternity! I tremble when I come to think of these two mighty nations, coming into collision with all the fury and madness of desperation. I hate war from the very centre of my soul, and yet I would have a war, a universal war, in which every soul should draw the sword, and throw away the scabbard, and, by the grace of God, fight against the world, the flesh, and the devil. I will now turn to another subject. We have met here to listen to what has been done and what is doing. But there is another question of still greater importance, and that is, what has to be done? (Hear, hear.) That is the very question that goes to the very centre of our hearts,—What has to be done? There is a mighty work to be done. Many years ago we universally prayed to God to open doors for us, in order that we might send abroad the Gospel, feeling confident that we should find the means necessary for the purpose. We considered that a secondary matter. The question was to get the doors open, that we might go in. And what did God do? He did not open China or Japan, but he opened us doors among the most degraded of the human species, and he sent us there to show the effect and the power of the

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Gospel. And if it has produced such a good effect there, what effect may it not have on the civilized world? (Hear, hear.) God has fulfilled our prayers; for the whole world is now open for the spread of His truth, wherever we are disposed to send it. We now come to the means. If the question related to some little island or place, we could touch our breeches pocket, and have the money directly. But there is something more mighty to do. Shall we have our prayers falsified, and turn hypocrites, or shall we use our means as far as we possess them? I will not detain you much longer, but I have to speak of myself and of a dear brother. I should not have done so had I not consulted one of our Ministers; for I thought it might appear something like ostentation, and boasting, and pride. But he recommended me to come forward, saying my statement might benefit the cause, and that no such motive would be imputed to me. (Hear.) Coming into London, a gentleman met me, and said, "Mr. Chappell, I sympathize with you for the loss of your brother." I said, "I have lost no brother; he is not dead, but gone before me to a place where there is no war, and no politics, and nothing but what is pleasant for the human spirit to contemplate." (Hear, hear.) I said my brother left the Missionary Society £1,000 free from the legacy-duty—he has left £500 to the Worn-Out Preachers' Fund free from the legacy-duty. (Cheers.) I met him a few weeks before he died. We both had occasion to make some alteration in our wills. I said to him, "Brother, you know very well that I have been affected at the opening of these vast countries, and wish to furnish the Committee with the means to send out men, and therefore I have made up my mind to become my own executor, and dispose of what I have while I live." I remitted a friend £1,000. He doubted me at first, and asked me to "go to Leeds and take the chair." I said, "If my friend Farmer will go, I'll give him £1,000." Somebody said, "That's a mistake—he has added a cypher too much," but to his great surprise he found the offer genuine. I said to my brother, "I cannot alter my will." Here are the receipts, and I now beg to return them. Here is the receipt for £1,000 (handing it to the Chairman). I also cancel the receipt for the £500 for my beloved Worn-Out Preachers' Fund (handing it to the Rev. John Rattenbury, the Treasurer of the Fund). (Cheers.) My dear friends, if we have a right feeling, and only just calculate what we owe to God, and look back to the past, we shall be impressed with the words which have often struck me, and caused me to take stock—"If ye love me, keep my commandments." (Cheers.) It is well for us just to look back at the day's transactions, and, the Spirit of God assisting us, if we find anything not right, we must trust in the "blood of sprinkling," and try to get our account set straight with God. There was blood sufficient shed on Calvary for the whole human race, and we want no bloodshed among each other. (Cheers.) There is another passage which must strike with peculiar force upon the Meeting, "Go into all the world, and preach the Gospel to every creature." We have our part to do. We must be co workers with God, if we wish to save our fellow-creatures. Our part is to find the means. God will provide the men, and make way for them. That he has done, and ever will do. But there is a great responsibility upon us, and, by the grace of God, I will endeavour to quiet my own conscience. It is fifteen years since I had the honour of addressing you, and taking the chair after Mr. Rose. I had quite as much money as I thought sufficient for my family. I invested it where I thought it safe, and determined whatever I got in business afterwards to give to God. I rather dislike the term "give," and say "disburse," for it is disbursing. Things went on well. But £30,000 went at one go. I thank God that ever took place. I would not have it undone for £30,000 more, unless I had the heart to give it for His cause. I said there was enough left, with the blessing of God; and if his blessing is not there, it will not stay. I have, I believe, disbursed according to my Master's orders, and hope to be able to continue to do so, if spared a little longer; but I cannot anticipate many more years, for I am now eighty-two. I will not trouble the Meeting further, but beg to present to the Treasurer a cheque for £100. (Loud cheering.)

The REV. ELIJAH HOOLE—I have the permission of the Chairman to announce to those who occupy the more distant parts of this Hall, that one of the most interesting parts of Mr. Chappell's speech is, the fact that he had left £1,000 to the Society by his will, but that, wishing to be his own executor, he sent £1,000 some time ago, for which we gave a receipt. He has cancelled that receipt, and says that he will not alter his will, but the legacy shall still be paid.

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He also remitted £500 to the Old Preachers' Fund. And he has now presented to our Treasurer £100 to pay the legacy duty on the £1,000 legacy. (Loud cheers.)

The CHAIRMAN then put the Resolution, which was carried unanimously.

The REV. DR. RAFFLES, of Liverpool, who was much cheered, said—Sir, whether your order of proceeding be right or not, does not lie with me to settle, but with the Rev. Secretaries, who arrange the business; but it so happens, that the Rev. the President of the Conference and the Rev. the Canon of Worcester are to be followed by an humble but conscientious "Non-con" from Liverpool. (Cheers.) If you are dissatisfied with the arrangement,—but yet you look so kindly on him that he takes courage to hope that you will not be altogether disposed to ignore him,—bid him resume his seat. At all events, he has the satisfaction of telling you, that you will not be doomed to hear him long. He never made a long speech on a platform in his life. He has made some attempts, but has always failed; and of late years it has been his fixed purpose to make no more; but, coming on to this platform, the Rev. Secretaries laid hold of him—and—I don't know what your liberty of conscience is here, but it seems to me there is no such thing,—and they said, "O, just take this bit of paper and read it, and that is all—we just want your voice to have a place in the proceedings." (Laughter.) I could not refuse to do that; and as I am blessed with a voice that people can hear, I am a very fit man to perform that duty. I have to move, Sir, and to read the second Resolution, which is—

"*That this Meeting views with satisfaction the fulfilment of the intention expressed at the last Meeting, of sending ten additional Missionaries to India during the year; rejoices in the pecuniary provision made for sending an equal number, if they can be obtained, in the present year, and in the re-establishment of the Mission in Canton, through the favouring Providence which has opened the empire of China to Christian enterprise; and discerns, in the opportunities and facilities for the commencement of new Missions in Eastern Asia, Southern and Central Africa, and other portions of the Heathen world, as well as in the reviving prosperity of our West Indian Missions, signal encouragements to continued perseverance in the duty of endeavouring to evangelize the world.*"

—Now, having read this Resolution, I cannot sit down without saying one word—or at any rate trying to say it, and, if I should fail, I think it will be an honourable failure, because I have made the attempt, and it was in my heart. (Cheers.) I appear amongst you this morning as a visitor, I will not say as a stranger; and, Sir, I do not come without an invitation, and that most kind and cordial. On my arrival, I was received with a most hearty welcome, and beneath your roof I have enjoyed the kindest and most Christian hospitality. (Cheers.) On every ground, therefore, I have cause for thankfulness in thus coming amongst you as a visitor. I will not say that I came amongst you as a stranger. No. I am not a stranger in a Methodist meeting. I was born among the Methodists. My honoured and sainted mother was a Methodist, and she took me with her when I was a boy to that old chapel in Great Eagle-Street, Spitalfields—a chapel, as I understand, now filled with Hanbury, Buxton, and Company's vats of beer. And if all is true that appears in print, my connexion with Methodism would be still closer than that. The other day I received a kind invitation from the Rev. George Scott, of Liverpool, to attend a lecture, which was to be delivered by an excellent Minister of your body, on the poetry of Charles Wesley. I cordially accepted the invitation. I appeared on the platform, and then they put into my hand a motion. I was to move a vote of thanks to the lecturer, and well he deserved it. On rising to move that resolution, I said there were three reasons that had brought me to the meeting. One of them was my love for the poetry of Charles Wesley, and I have loved it from a child. The second reason was the kind invitation I had received; and the third was the object to which the proceeds of the lecture were to be devoted—namely, to assist in paying off the debt on the chapel in Spitalfields. (Cheers.) I stated that I was born in Spitalfields; and, with my mother, attended the Wesleyan chapel there;—and the printer of the Liverpool paper, which contained a report of the proceedings of the meeting, said, "And the worthy Doctor said he was born in a Methodist chapel." (Loud cheering.) Now, I think a worse thing might be said of me than that. And I think you will say, looking at me now, that if I was born in a Wesleyan chapel, they must have taken pretty good care of me. (Cheers.) I have a reason for not making a speech to-day, the force of which I am sure you

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will all feel, and the legitimacy of which you will all allow. I have made my speech already. Two speeches I have made, and, putting those two speeches together, I have spoken on behalf of this Society at this Anniversary, I believe, about two hours and twenty minutes. Now, is not that enough? This may be a change in the venue, as they say in law. But that is nothing. If I gave my speech or speeches in the pulpit, they were *bonâ fide* speeches. I hope they were, and to the point too. I tried to make them so, and I hope they have been productive of something too in the shape of pecuniary contributions. I hold that having made these *bonâ fide* speeches, I am an intruder upon this platform,—(no, no,)—and that I have no right to speak. But I cannot sit down without most heartily congratulating you on the present position and prospect of your affairs. O, how delighted I was to listen to that Report, and to the announcement of the enormous income. It is a glorious sum. I am sure, when I was a boy, I never dreamt of such a sum as that as an annual contribution to one Missionary Society. £129,000! Well, Sir, who was it that ventured to prophesy that it would soon reach £150,000? Now, I will prophesy even beyond that. (Hear, hear.) I will venture to say, that ere long it will reach £200,000, perhaps before I die, and if not, I shall hear of it in heaven. I once stood on this platform and pledged our own Society—and I don't care who tells what I am going to say—they took the pledge—that they would reach £100,000. I don't know whether they have reached it this year, but if they have, it will be for the first time. Will *you* take the pledge? Will *you* take the pledge? (Cheers) I'll give it you. (Cheers.) Look at the glorious object before you—look at the perishing millions of mankind on whom the light of the Gospel has never yet been shed; on whose land the foot of the Missionary has never trod; where the light of the Christian Sabbath has never dawned—see all these millions, generation after generation going down to the darkness of the grave amid the deeper darkness of their own despair; no lips to whisper mercy, no hand to point them to the Lamb of God that taketh away the sins of the world. O, think of all these perishing millions, and can you refuse to take the pledge that, say, in five years—I'll give you five years—that in five years from this time the income of your Society shall be £200,000? You can do it. You can do it. You can do it. (Cheers.) If you can make it £100,000, you can make it £200,000. The Chairman says you can. (Cheers.) Mr. Chappell says you can. And every man that has got money in his pocket will say you can. And every woman too. (Cheers.) Together you can accomplish the work. I don't think I shall live to see it, but I shall hear of it in heaven; and, I am sure, as there is joy in the presence of the angels of God over one sinner that repenteth, they will rejoice at the intelligence when it reaches the celestial world.—The Rev. Gentleman resumed his seat amidst the most rapturous applause.

DR. HOOLE announced that the next speaker would be the Rev. Joseph Mullens, of the London Missionary Society, from Calcutta, and the author of several invaluable Missionary works, amongst them, "Statistics of Missions in India," and "A Visit to the Missions of South India."

The REV. J. MULLENS then said: My Christian friends, I have much pleasure in seconding the Resolution which has just been moved by my distinguished friend, the Rev. Dr. Raffles. Dr. Wolff tells us, in one of his journals, that during his visit to India he came on one occasion into the province of the Punjaub, on the invitation of its celebrated ruler, Runjeet Singh. Received with distinguished honour in the palace at Umritsur, he held a most interesting conference with the Maharajah in the presence of his teachers and Pundits. With a view to draw the consideration of the monarch's mind to Christian truth, Dr. Wolff suggested to him this inquiry: "What shall a man do in order acceptably to draw nigh to God?" The monarch replied, "He must do good." "How, then," said Dr. Wolff, "shall that which is evil,—evil in its nature, evil in its purposes, evil in its practice,—how shall that which is evil be able to do good? If it ever can, then can an evil tree bring forth good fruit." The shrewd chieftain at once saw the difficulty and the soundness of the argument which Dr. Wolff had proposed; and he replied in striking and beautiful language, "There must be given a medicine to man's mind." It is this conviction, which comes to Christian people on the force of Divine authority, on which is based the entire arrangement of our Missionary work. (Hear.) There are many diseases which afflict man's body—diseases which are painful, and at times appalling; but they are nothing compared with the terrible diseases that afflict his soul—diseases that not only destroy his comfort now,

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but ruin his prospects for the world to come. The diseases of the body have occupied the care and taxed the skill and experience of able men for hundreds and thousands of years; and yet have men, placing their experience only upon their own knowledge, and what they themselves have studied in the history of disease, failed to discover a panacea which shall indeed prove a certain cure. There is but one cure for the diseases of the soul. Thanks be to God, we can employ it with certainty, because it is supplied by Him who understands the disease, and knows exactly the cure that is required. But it is sad to think that, in the miseries of our world, men still fail to appreciate the depth and the extent of the great disease, and still continue to employ, in various parts of the world, all the little remedies that they themselves have devised, mere palliatives for the complaint, and which leave the disease to break out again and again, until at last ruin and everlasting death supervene. Sir, we have had those remedies tried in India as well as in Europe, and while the spiritual diseases of India have destroyed the moral character of the Hindu race, and have brought them down to a depth of evil far greater than they have reached in any other country, we yet find that many men continue to bring over the old remedies which have failed in Europe, and apply them with all the force and strength of novelty to the cure of a complaint far deeper than any they ever met with here. There are two or three of those remedies which have been tried in India, and which it is worth while to notice. We have had, Sir, first, the secular system of education which is so extensively patronized by the Government. This system has, indeed, some force and some power in it. It can brighten the intellect; it increases the knowledge of man; it may strengthen the intellectual faculties. But it leaves the heart untouched. It never stirs the affections. It never enlightens the conscience. It never controls the will; and the consequence is, that whilst we have seen a great deal of this secular education, there are many of us who have been led to fear lest it should change only the form of evil, and the form of the opposition to the character and the work of God, already singularly great. Those who advocate the purely secular system of education never think that they are only polishing the wheels of their engine, but do not supply any motive power,—that motive power which in India we want above all things. It is like gun-making in Birmingham. You may polish the barrel, rifle it, ornament the lock, and polish and brighten the stock; but this secular education will never supply the steady eye, the skilful hand, and the willing heart, that shall, with unerring aim, plant the bullet of Truth in the eye of Juggernaut, at a thousand yards. (Cheers.) Then there is the civilization theory, which has fared in India no better. We have had the Government, and excellent, philanthropic, and benevolent men, striving to introduce their principles of civilization, especially among our savage mountain tribes. But, Sir, civilization, while a good thing in its way, fails to remedy all the evil which Christian and spiritual men cannot but contemplate. It finds a man wretched and vicious, and entreats him not to eat with his fingers, but to take a spoon. It finds him miserable, a slave to his passions and vices, and it asks him to dress himself instead of going without clothes. It strives, by giving him the arts of ordinary civilized life, to raise his external condition; but it never touches the inmost core of his heart; never teaches him the nature and character of God and the way of salvation, and never stirs him up to seek that salvation entirely for his own peace. Then, Sir, we have had the Government theory. The Government, in doing its duty, has tried to send forth its laws, to establish its gaols, and to organize its police. It has tried to keep society in order for years; but one miserable year of rebellion has blown the fabric to atoms, and proved the truth of the sentiment, which the people have often uttered, that above all things they cannot bear a regular Government. All these schemes have failed. After all these efforts, the man possessed with the demon still sits by the road side, roaring, demoniac, and wretched. He still sits there with doubt, and violence, and wrong in his heart, cutting himself with stones, and injuring every one that passes by. But the Missionary comes with the Divine cure—the word of Jesus crucified. Then it is that, under Power from on High, the demon of a corrupt nature is cast out; the intellect is brightened and assumes its proper place. Then the heart and all the heart's affections become elevated and chastened, purity springs up from within, civilization, without difficulty, comes into all the outward life; he who went astray before in every element of his being, now casts himself upon the mercy of God, and becomes a man; and to show how great

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the change, he who was an enemy to himself and a terror to others now asks the privilege of carrying the Gospel to those whom erst he had injured. (Cheers.) Sir, human schemes of every kind, especially when tested amid difficulties such as we meet with in India, must assuredly fail. Look at this great organ behind me, externally massive, heavy, solid; within, beautifully arranged, with all its tubes in proper order, of varied size, yet all in exquisite proportions, and all connected with those movements which shall eventually secure the accomplishment of the ends for which it is made; and yet it is silent. Thus it is that while the nature, the grand nature which God has given to man, may, under human expedients, merely have its power increased, its knowledge enlarged, and its skill made greater, still it is silent in relation to all that concerns the duties of this life, in all that concerns the glorious prospect of the life to come. And it is never until the Spirit of God breathes through man's soul the breath of life, and the hand of God's Spirit touches the chords which direct all the currents of his being, that the music of the soul breaks forth. Then first the Divine harmony begins to waken, and as it rolls on, increasing in strength and volume and beauty during all the long days and years of tried fidelity, of holy faithful obedience, there bursts forth from its inmost recesses long trills and gushing ecstacies of song which give us, even upon this degraded earth, a foretaste of the melodies of heaven which shall never die. All these human expedients last but for a little time. They may secure a temporary remedy. They may secure temporary comfort; but they never secure that radical change, without which man can never come to God, or do justice to his fellow-man. And it is just because we find, not only from theory, but from practical experience, that there is nothing but the Gospel which goes to the root of all human evil, in India as well as here, that we say that here every effort shall have its fruit, every penny given to Missions, every thought of sympathy, and every pure effort shall have its fruit, until at last, when earth shall be swept of its wickedness, there shall remain no more worlds to conquer for the Son of God. We have now been engaged in carrying on this work of the Gospel in India for a long series of years, and often has the question been asked, "What is the result of all that you have done? What fruit have you to show for the efforts that you have endeavoured to make?" The question is a fair one; but it is curious to think that many most differing replies have been given to it. Those who are accustomed to look at things from a dark point of view have often said, looking solely to the number of converts in India, that we have very little fruit to show for all the toil, for all the labour of distinguished men, many in number, and many already gone to glory, after the toil of a worn and well-spent life. But, Sir, I think that the more we examine the state of society in India, the knowledge, the character, and the position of its many tribes; the more we examine their vast numbers; the more we look at the greatness of the system which has prevailed among them for so many years; the more thoroughly we shall be satisfied that the mercy of God has ever attended his servants in their labours, and that He has given them great fruit for all the toil that they have incurred in his name. We can present before our Christian friends the story of our hundred thousand converts, of whom twenty thousand are in the fellowship, the full fellowship, of our churches. We can tell of nearly eighty thousand children constantly learning in our schools. We can tell of the progress of Christian knowledge and Christian conviction even among the population that professes to despise it. We see that the Brahmins, who, for the last three thousand years, have held India in slavery, are less honoured, that the faith once reposed in them is beginning to wane. We can see with our own eyes, that in many places men will no longer ask that a Brahmin shall dip his sacred foot in the water that they stop to drink, because they now look upon him as a man just like themselves. We can see that the vast festivals which, in Southern India, where your Missionaries labour, have been heretofore attended by hundreds of thousands of pilgrims, are fast falling away. We can see that the great temples are all going to ruin, and that the bats and the owls have already begun to take very large possession of them. We can already see that knowledge, Christian knowledge, is pervading the entire community; that there is now scarcely a town or a village, in districts where our Missionaries have extensively itinerated, that has not become acquainted with the important fact that the essence of our religion, the religion which your Missionaries teach, is that Juggernaut cannot save; that Siva cannot save; that Kali cannot save; and that the true Saviour is Jesus Christ. We can see that all our labour has not been in vain, when such is the knowledge which per-

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vades, we may say, almost the whole community; and when, in numerous places, thousands of people are ready to admit, that "some day we shall all become Christians." Why, in some parts of Bengal, it has gone even further than this. In some of the minor villages of the country, we often meet the villagers in the markets, who come to us and say, "What you tell us is all very true. Your religion is very good. You tell us the story of the true Incarnation: why does not the Government order us to become Christians, and we will all become so together?" That I have heard many and many a time, and while, of course, we pay no attention to it, still it shows the conviction that is gradually ripening and growing stronger daily in the minds of the people, that this religion is sure to conquer. Shall we not then be thankful that, whilst we are striving humbly to do our duty in the presence of appalling difficulty, our God and Master is working with us? Who but he has brought about this wonderful conclusion to the fearful calamities, rebellion, atrocity, and war, of the past two years? It is God who has done it. "If it had not been the Lord who was on our side when men rose up against us, then had they swallowed us up quickly." "The Lord hath done great things for us, whereof we are glad." The Brahmin army, which was the strength of Hinduism, the bulwark of caste, the bulwark of all this system of error which has been growing and increasing in strength for 3,000 years, has rebelled and swept itself away. And shall we not, when we see such an encouragement given to us by the Master whom we serve, thank him heartily for the past, and consecrate ourselves more unreservedly to him for time to come? (Applause.) Just allow me for a few moments to give to my brethren here one or two brief illustrations of the greatness of this system with which we have to contend. I think that, if all our English friends at home really understood India—(and that they do not understand it, is not their fault, for a man may live twenty years in India and not understand it)—but if all our friends at home could understand India, if they could understand not only the customs, the manners, and the mode of thought, all of which are idolatrous, built on idolatry, saturated with idolatry for all these ages; if they could understand not merely these customs, but the religion of the people, and the powerful hold which it has upon them, they would never ask us for fifty years whether we were getting on; so appalled should we all really be with the mighty strength of those grand obstacles which the Hindu system, humanly speaking, raises to the salvation of the soul. Who can estimate the strength, the dire strength, of all these prejudices, especially those caste prejudices coming from the very heart of the Hindu system, and bound up with every thought, care, habit, and idea of social, family, and personal life;—who can thoroughly appreciate all these things, without feeling that it were no wonder if years and years should pass before we found converts coming to us from the midst of such a system to cast in their lot with the people of God? And yet, thanks be to God, it is not so. We see around us, especially in Southern India, the grandest system of idolatry. We see in one province, like that of Tanjore, an immense collection of vast temples covering a large space of ground,—temples with great walls and courts, and ponds of sacred water, and tall temple-towers, and hidden recesses, where the jewellery of the Priests and the property of the idols are all hidden; we see those temples, like that at Tanjore, endowed with large landed revenues, and each having within its borders a grand gathering of Priests who are resident upon the spot, and live purely upon the idol gains. Sir, there is one celebrated temple, near the town of Trichinopoly, on the Coleroun river, whose external walls are more than three miles in extent. This temple contains no less than seven courts lying one within the other, with grand gateways, passing right across those courts from one side to the centre, with no less than fourteen of the largest towers, with great streets, with a population of five thousand Brahmins, and with wealth in jewellery, gold, and precious stones, and gold and silver vessels, estimated at no less than £200,000 sterling in value. When we see this system upheld by wealth, by power, by antiquity, by all the strength of prejudice which has grown up around it for centuries, a long series of centuries, how can we wonder that the people adhere to their idolatry still, and are slow to receive that glorious Christian truth which shatters not merely their inmost notions, but must change all the exterior customs of their private, social, and public life? Not to dwell upon this point, I will only refer for a second to the subject of population. The population of India constitutes another of our great difficulties. Why, Sir, take us altogether, and we are all "exotics" in India; take us altogether, we English, European, and American Missionaries, are only 400

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in number, and the population of the English provinces in India, which have just received the gracious message of peace and mercy from our honoured Queen, are no less than 130,000,000 in number! The native population of India is more than six times greater than the population of this island of Great Britain. But, Sir, our Christian brethren, although they are doing honestly and earnestly their Missionary work in India, have hitherto been able to supply us with only 400 men; and well may we say of them as was once said of old, "What are these among so many?" Sir, you have occupied in part, by the excellent Missionaries of your Society in the province of Mysore, a most valuable sphere of Missionary labour; and yet, whilst there is in that single province of Mysore, under the able officer who has ruled the province wisely and well for twenty years, a population of three millions and a half, they have never had more than ten or twelve Missionaries to teach them, these Missionaries being divided between your own Society and the London brethren—but ten Missionaries to teach three millions and a half of people! Aye, and they teach them with this conviction, that whilst they live in their own town, or their own city, it is physically impossible that they can reach the ear, much less the heart, of the individuals in that very town or city for many years,—oppressed with the conviction that outside that city there are dozens of towns and villages that never hear them at all; oppressed with the conviction that, beyond them in that very district, there lie towns, hundreds in number, that have a population of two, three, and four thousand each, and that it is only one, or perhaps two, days in a year, that the Missionaries are able to spend in visiting each town; only two days in one year that they can visit any one of these populous towns and villages to entreat the inhabitants, with all their prejudices, Brahmin ridden and caste ridden, to become Christians, to give up all they have ever loved or learned, and receive a religion which at present they despise. I do not wish, by statements such as these, to discourage our brethren. No people are more encouraged, in fact, than the Missionaries themselves, who see all this. (Hear.) But I desire to impress upon our brethren the grandeur of our work in India. So vast is it; so broad is it; so deeply does it go into all the inmost sympathies of the human heart, that no one can overrate its importance; and no one, no church or Society, can supply sufficient means to meet it all abundantly, and as it ought to be met. But, thanks be to God, he has granted us his blessing, and although we are few, and like the little army of Gideon, when it came down, not with the sword, but with the lamp and the pitchers, and conquered a million of the Midianites; although, I say, we are few in number, with thanks to God our Master and Redeemer, we acknowledge that we can see our work progressing under our own eyes. We can see it tell; we can see it impressing the people; we see it increasing their knowledge; we see it preparing the way; and no one feels a stronger conviction that the work of God is going on well, and that some day, in his own time, the crash will come, and India shall be set free—no one feels that more strongly than the oldest Missionaries who have laboured longest there. I will not detain the Meeting longer; I merely wish to impress upon our brethren the greatness of this work. As an Indian Missionary myself, I am most thankful to find, that during the past year our brethren in your Committee have been enabled to send forth ten new Missionaries, and that they purpose sending ten more this present year. Other Societies are doing the same thing. I think, Sir, that we ought all to know that our brethren of the Church Missionary Society have taken the most distinguished part in this special work, and that they have contributed not less than the sum of £45,000 as a special fund for their Indian Missions. I heard with gratitude, a few days ago, that they have, I believe, forty Missionary Students in their College in London, and that no less than twenty-eight young men, distinguished for their scholarship, and still more by the humble devotedness of their Christian character, have offered their services from Cambridge University alone. Now, Sir, if we take into consideration the £18,000 gathered by the London Missionary Society, the £6,000 contributed by our brethren of the United Presbyterian Committee in Scotland, the £5,000 contributed by our Baptist brethren, and the £18,000 contributed by our brethren of the Propagation Society, whose Missionaries in India are almost without exception evangelical men,—and I am glad to say it,—I think we must all be grateful to that God, who has chastised us heavily for our past neglect during the late Indian mutiny, that he should have turned the hearts of his people to this great work in India, and have led them to contribute in one single year the sum of £100,000, to increase these Missions alone. I have

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the honour and the pleasure of knowing many of your brethren in India; I have travelled extensively among their stations, and those of other Societies, and they received me with the greatest cordiality and affection. Sir, the union of all Missionaries in India is so great, so clear, and so settled, that we never need to stand up and make mere platform declarations of unity;—(hear, hear;)—but we live together, we work together, we act together. (Cheers.) We consult together, we travel together, we translate the Bible together, we sit in our Committees together, and we strive in every way to present one front before the Heathen, the front of the people of God, the front of the army of God, consecrated solely to the glory of the Cross. (Applause.) It is because, in India, we find ourselves all, as Christian men, placed face to face with a grand system of idolatry, of soul-destroying idolatry, that we turn at once to the first question of all: "How shall they be saved?" The question is not, "In what system shall we train them up?" It is not, "What are our own traditions? what are the systems in which we ourselves have lived from our childhood? or what is the ecclesiastical dress which we have been taught to assume?" No: the great question is, "How shall we get this Gospel into their hearts? how shall we make them disciples of the one Master whom we all serve?" (Cheers.) Let me, then, ask the members of this Society to continue the increase to their Indian Missions which they have this year made. Let me press upon my brethren here to sustain those Missions well. I am sure I speak in the name of all your Missionaries in India, in Southern India, and Ceylon, when I ask you, for their sakes, for our sake, for the sake of the great work of God, to increase your Missions in that part of the world. That country is our own. The people are our fellow-subjects. They need the Gospel as much as, if not more than, any nation on the face of the globe. God has worked with us there by his providence more than in any other part of the world, and all these things are strong and special claims that should endear its people to our hearts, and make us strive to do all we can for their conversion and sanctification in the love of Christ. Sir, whatever prospects the Hindus have in this great struggle, we, at least, have the glorious certainty of success. (Cheers.) The Hindu goes to his books, and says, "What prospect have I? What will become of this religion?" And his own books are against him. They all say, "Alas, that the wickedness of the world should be so great! There shall be but one caste. The Brahmin shall cease to be respected. The holy books shall be entirely destroyed." But we, Sir, turn to our Revelation with thankfulness, and find that "the Lord hath spoken, let all the earth keep silence before him." "The knowledge of the Lord shall cover the earth as the waters cover the sea." (Applause.) The Hindu books tell us, that when the wickedness of the world shall have reached its greatest height, the tenth incarnation shall come. Christians have a belief which is somewhat similar. He who became incarnate for our redemption shall, in his appointed time, come again to take possession of his own. Long have the people rejected him. Long have the nations remained in their idolatry,—an iron yoke upon the neck of the followers of Satan. But India, equally with other nations, shall yet be free, and all its many tribes shall come to Him whose right alone it is to reign over their souls. He shall come, who is the true incarnation, for the enlightenment and the sanctification of the whole world. He shall come in his glory. We read in prophecy, that he shall come forth with the armies of heaven, clothed in pure white, upon white horses,—troop on troop, company on company, with their banners lifted high, and their trumpets proclaiming the victor's glory. He shall put down all crime, and save every soul; all the wickedness of the world shall be swept away, all superstitions be destroyed, his truth everywhere be received, and the glorious ages, of which he has spoken in prophecy, shall at length dawn upon the world. (Cheers.) Well may we, with such a prospect placed before our unworthy labours, say, with the Apostle, "Even so, come, Lord Jesus; come quickly." (Loud applause.)

MR. JAMES HEALD—Mr. Chairman and Christian friends, with all respect for the gentlemen who have undertaken the arrangements for this Anniversary Meeting, I think it due to myself to say that I cannot endorse all their proceedings. They have been kind enough to send me a Resolution, and I have lost it. At all events, I do not know what has become of it; and if I had sat a little nearer to them on this occasion, and had been able to communicate with them, I certainly should have requested to have been excused from addressing you to-day. There are many circumstances, however, of a relieving kind, even to an individual like myself, in rising for this purpose. I wish

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to assure you, Sir, as a brother layman, that it gives us all great pleasure to see you in that chair to-day. You have already been assured of that by a previous speaker, (hear hear,) and the assurance has called forth a cordial expression of approval on the part of the whole assembly. I need not therefore go over that ground again. Allow me, however, to offer you, as well as the Meeting, my Christian congratulations on another point connected with the office you sustain as Treasurer, which is this—I rejoice on your behalf, as I do on that of the Society, that you have been spared not only to occupy the honourable position of Chairman to-day, but also to witness the advanced position which has been attained by our great Missionary Society. (Cheers.) I have sympathized with you, as I dare say you can call to mind, on many occasions in private, on account of the pressing difficulties which have been connected with your office as Treasurer. To-day, as on one or two previous days, we have met together without any financial pressure disturbing our repose or marring our enjoyment. Now this, in itself, is not only a matter of congratulation for you as Chairman, but I hope it will not be passed by as a matter of little account by this Meeting. We have struggled hard to get to this point. It has not been like the tide setting in with a gale in its favour, and at the time of the full moon, or at the change of it; but by degrees it has overtaken us. It has resembled the course of Methodism from the beginning. It has been a struggle through many years past of our lives; and having arrived at the happy era in the history of the Society, that we have now attained, I greatly rejoice with you and the Committee upon the relief from all financial pressure which is attained. (Cheers.) But, Sir, I hope that this may be made use of as a reason for putting forth all the additional energy that we can command, as well as the further contributions that either we can make or induce others to make. It must not be said that the necessity for exertion has diminished, that the claims of duty are becoming less pressing, or that the means of the Methodist people have not kept pace with the means of all other sections of the church of Christ. I trust in God that the use to be made of the improved situation of the Society's affairs will be this: that by the temporary relief afforded from pressure, we shall gird our armour on afresh for renewed aggression, and that, by God's help—not ostentatiously or boastingly—whether it be £150,000 or £200,000 that is to be the mark at which we aim, we shall adopt Mr. Chappell's principle, work it out for ourselves, and then apply it, first, in our own family circles, and onward to all without. Let us ask ourselves calmly and dispassionately, but as conscientious, religious, godly, and Christ-loving people, how much we individually and collectively can give to the Lord. The times, as Dr. Miller has expressed it, are much too serious, if not solemn and awful, for us to trifle in these vital matters. We are a section of the church of the living God. We have at different periods of our history been called to step forth, and we have, on Missionary platforms, in Missionary doings and contributions, answered spontaneously to the appeals made to us, and by our efforts have set an example to the Christian church. That example has been imitated, and I am happy to think that some have become not only our rivals, but now appear before us as models for imitation. I do not envy their success. So far from that, I bless God for it. And I think that the sentiment which has been uttered by Dr. Miller to-day is the sentiment which ought to be cherished by every section and member of the Christian church, that if God blesses our brethren, be they Churchmen or otherwise, he blesses us. (Hear.) If he sends a visitation of the Spirit upon any section of the church, if I see "the wilderness becoming as the garden of the Lord," I am certain to be a partaker of that glorious heritage. It will be so full, so glorious, and so outspreading, that it will reach to me if it be the visitation of the Spirit, and I am a living member of Christ's living church. Therefore, whilst I rejoice to-day in the financial success of this Society, I rejoice yet more abundantly to think that this has been also one of the most successful years ever known for the religious progress of the Society. But we are not satisfied. We cannot be satisfied. (Cheers.) With the object we have before us, with the conviction that we possess the means of approximating more fully to it, we cannot be satisfied until we have such a plentiful harvest as shall make us all shout for joy. Mr. Chappell has been endeavouring to delight himself with the prospect of shortly getting to a country where politics are unknown, and I do not wonder that he, an octogenarian, does not relish secular politics in these days of strife and conflict; but we cannot do without them, Sir. No. Christian men must not turn

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their backs upon politics in these times. For myself, I am most thankful for the suggestion which has been made by Dr. Miller, whose presence, as well as that of others not immediately connected with ourselves, we have witnessed with very great pleasure. This Meeting must have shown them that Methodism has not forgotten its origin; that the Church of England has nothing to fear from the body of Methodists;—that Methodism still stands in the same relation to other sections of the Christian church that it has done from the beginning—the enemy of none—the friend of all;—and that, although there have been cases sufficient to disturb the kindly feelings of any class of people except that of Christian men and women, and which have produced no little disturbance to the peace and harmony of many a private family; although that has been the fact, yet we stand by our first principles, and I trust and believe it will be found that Methodism is still, and will be to distant ages, what it was at the beginning, the enemy of none, the friend of all. (Cheers.) Now, then, with regard to those politics. Are we to content ourselves, first, with reading Mr. Arthur's pamphlet; and, secondly, with listening to the very sensible and able remarks of Dr. Miller; and having read the one and listened to the other, to fold our arms, and say we have nothing more to do? I do not believe anything of the kind. Mind, I do not love politics for their own sake; but I am prepared to use them for the Master's sake; and use them for the purpose of getting the "ban" removed "from the Bible in India." (Cheers.) I say that it is now, and will continue to be, the duty of all sections of the Christian church to unite together with one voice, and demand that such ban shall for ever be removed. And that ban will not remain upon the Bible in India, if the friends of truth and of Christianity in this country are only decided about it. I have not such an opinion of any Government as to think they would continue to maintain it in opposition to the judgment and feelings of the Christian public, deliberately and unitedly expressed on such occasions as the present. I have not a doubt that in Parliament, however its members may vote, there does exist a feeling that the policy which has hitherto been adopted on this subject is wrong; that the Christian public will not long stand it; and that if the ban be not speedily removed by the Government, there will be heard such a protest against it as will not fail to secure the great object we have in view. Excuse me, Sir; I did not intend when I rose to occupy your time at so great a length. ("Go on.") Well, Sir, I had a Resolution entrusted to me, which I only just threw my eye over, but in which I saw one paragraph that fixed my attention. I dare say it did so because it contained a sentiment in harmony with what was upon my mind when I entered this Meeting; and as Dr. Raffles, the mover of the Resolution, did not allude to it, and the Rev. gentleman who seconded the Resolution did not go much into it, though I was glad to find that he noticed it, allow me for a single moment to throw out a suggestion upon it. At one time, yea, for years together, the cry was, "We have the men, give us the money." Now it is a matter of very solemn thought to my mind that, if we were to speak out on this occasion, we should be obliged to confess that, to some extent, the reverse seems to be the case. I asked Dr. Miller how it was in his church. "Much the same," said he. I have communicated also with the representatives of several other sections of the church of Christ; and in every case have received a similar answer. (Hear.) At the Breakfast-Meeting on Saturday morning, I was struck with what fell from Dr. Legge, during the short time that I had the privilege of listening to him, when he directed the attention of the company so pointedly and impressively to this view of the question. Why, Sir, the time is coming, if it be not already come, when the most acceptable offering, one more valuable than gold, a Christian family can present on the altar of God, will be a converted youth, whose heart is drawn out towards the Missionary work. I have known cases, and that is the reason I allude to the subject now, where I verily believe such hearts have been turned aside from the object of their devout aspiration, by an interposition that from Christian men ought never to have taken place. Sir, we ought to encourage the aspirations of the youthful members of the church of Christ, to offer themselves for the service of the sanctuary. And we should ask ourselves what we can do to provide for the want which is acknowledged and felt by the church. Some of us have no sons to offer; all we can do is to give a little money, and put forth our feeble efforts and prayers. The openings are so palpable, that prayers, pains, and money too, I hope, will be given. But we shall still want, and have to find, the men. What must we do? What can we do but, while we give money, begin to pray

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and continue to pray? But there are many of our friends here who can do more than that, and they can be, by far, the most valuable benefactors of the Missionary work. It may be there are sons in their family circle, who, encouraged by them, would be ready to present this needful and most acceptable offering to the church of God. (Cheers.) I will not now, however, detain the Meeting further than to say,—Long may you live, Sir, to witness, year by year, the progress of this great Society, to see its wants provided for, and the promise of the Spirit, in answer to united prayer, everywhere descending on its members. (Loud applause.)

The CHAIRMAN then put the Resolution to the Meeting, and declared it to have been carried unanimously.

The REV. DR. POMEROY (Secretary to the American Board of Commissioners for Foreign Missions) said: If I were to follow my own inclination, Mr. Chairman, I should simply read the Resolution which has been placed in my hands, and sit down. And this I should do for two reasons. In the first place, I feel myself considerably exhausted by the current of feeling which has been running through me ever since I came here; and, in the second place, I feel quite sure that you must all of you be very weary. At least, I should say you were, if I did not know you to be Methodists who know how to hold long Meetings. Well, Sir, I will read the Resolution which, within a few moments, has been placed in my hands:—

"*That the religious state of the Continent of Europe demands increasing attention and sympathy from this Society; and that the new or projected Missions in British Columbia and Labrador, connected with the Canadian and Eastern British American Conferences, and the extending and deepening work of evangelisation and instruction in the Fiji and Friendly Islands, and other regions of Polynesia connected with the Australasian Conference, have an acknowledged claim on the support and earnest prayers of the Society for their success.*"

—Now, if I touch anything on this terraqueous globe, I think I shall hit the Resolution. At the outset, Christian friends, I feel that I am authorized to say, that the American Board of Commissioners for Foreign Missions sends its Christian salutations to the Wesleyan Missionary Society, now in session in Exeter Hall. (Cheers.) And I have as little doubt that, if the five millions, more or less, of your brothers and sisters in the United States had the opportunity of doing it, they would commission me to present their Christian salutations to you also. I can truly say, may you all, individually and collectively, live for ever; and may the Methodist Missionary Society live till it has accomplished the work which God has given it to do, and not till then may it die. Now the first thought that strikes me, standing here in the midst of you, and as I have been sitting here to-day, is this—the beautiful harmony, the delightful Christian union, which actually subsists among all the great Protestant Missionary Associations on the face of the globe. It is a beautiful sight—a magnificent spectacle. (Applause.) Here is the Wesleyan, here is the London, here is the Church, here is the American, here is the Baptist, here is the Moravian; all the twelve tribes, call them what you please, and all working harmoniously, hand to hand, shoulder to shoulder, upon every continent on the globe, and in a multitude of the islands in the Pacific Ocean, and in other islands in different parts of the great sea that rolls around the world. It is a beautiful sight. They never quarrel. I never heard of an instance of a quarrel between any of these twelve tribes of our Protestant Israel. The Society which I have the honour to represent has its Missionary agents in every quarter of the globe. You will find them in your Canadian provinces; you will find them in the central regions of the American continent; you will find them in the Sandwich Islands, and in numerous islands of the wide Pacific. You will find them in China at various places, and in India; and, if I mistake not, there will soon be one in Japan. You will find them in your province of Natal, and in Western Africa; in Greece, and in the Turkish empire, from Constantinople to the borders of Persia, and from Ararat to Lebanon, working while God is pouring down his Spirit as in the primitive age; where, at least, fifty Protestant evangelical churches, founded on apostolical doctrines, have been planted, and are spreading the everlasting Gospel. Wherever we come in contact with any of you in your colonies, by whatever name you are called here in England, or elsewhere, we all feel that we come in contact with friends labouring in the same cause, and we bid them "God speed!" We do not care what you call yourselves. We have very little concern with that. We may all have our preferences; but if you will

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roll on the chariot of salvation, and help forward this great and blessed cause, call yourselves what you will, we say, "Go on!" I was going to say, "Go ahead." (Cheers.) But there is no need of my saying that; because I think if there are any people on the face of the earth who do actually "go ahead," it is you Methodists. You deserve that praise; and if you were not born on the other side of the Atlantic, I think you ought to have been. But here, dear friends, there is a new, grave, and interesting question in regard to this great enterprise. We stand here in the midst of it now; we are looking out all over the earth. It seems a little world. We touch on continents and islands on the north and south; everywhere this is the great question—Will success attend these efforts? Will it? If you consult a certain publication, called the *Westminster Quarterly*, or something like that, which is published in London, you will find that there are some people here in England, who think that this Missionary cause will not succeed; in fact, that it has been an absolute failure. Well, I am sorry for that; but I think if they will look at an article written by a certain person, whose name I will not mention, some two years ago, and published in another London Quarterly, they will find he has "used them up" pretty well; and I am very much inclined to think that this great cause will triumph, notwithstanding *Westminster Reviews*, Herman Melvilles, and Madame Pfeiffers, all over the world. Sir, I will not allude to prophecy; but I will just refer briefly to a few events which, in the providence of God, seem to look in a certain direction. You had a war a few years ago in the Crimea; it was a terrible war, and I ask you what was the result of that war? I will not go into particulars; but I will tell you one result, and you may add as many to it as you please. The result of that war was that religious liberty—liberty of conscience—was given to twelve millions of Turks in the Ottoman empire, and through them to millions of Mohammedans all over the empire. That was one result. And you may be sure of another. I could bring you to-day, if I had the power, more than 130 Missionaries in the Turkish empire, scattered over it, who would testify to this point, namely, that they are perfectly confident that, in issuing that Decree, the Turkish Emperor, the Sultan, was perfectly honest, and intends to carry out the truth, as he has been doing. As an illustration of it, I could narrate to you facts by the hour which I know you will not bear to hear, and, therefore, I will not touch them. But now put down that one result—a war, and the result of it religious liberty to thirty-six millions of people in the Turkish empire; so that I may say, that there is more religious liberty in that empire under the power of the Crescent at this moment, than on the whole of the continent of Europe put together. Step over to India, if you please. You had a terrible mutiny there, to which allusion has been frequently made. I do not know what you think here; but, standing on another continent, and watching events as we have with our sympathies, we have come to the conclusion that that terrible mutiny was suffered in the providence of God to remove an obstacle out of the way of the everlasting Gospel, and that that East India Company, begging their pardon, which for a hundred years have stood in the way of the Gospel, was to be "knocked on the head," as it has been. And now I tell you, friends, that if you do not remove that obstacle—if the Government of your country does not remove that obstacle which I fear is still there, you will have another mutiny worse than that. Why, my dear friends, I hardly dare to trust myself to speak. There is that pamphlet written by one W. Arthur, A.M. If you have a chance, give my kind regards to the University of Oxford, and tell them to give him a "D.D." (Cheers.) Now, friends, hear me one moment. We have in the Southern States of the American Union a thing called slavery. I dare say you have heard of it. It was there, rooted in the soil, when we became a nation eighty-three years ago. If it had not been there then, it never could have come there. Your forefathers introduced it, and our forefathers received it, though reluctantly, and there it is. Now, you want to know what I think of it, and I will tell you if you will hear me. Unquestionably it is contrary to the principles of natural religion and revealed religion, condemned by the Gospel, at war with all the principles of civil and religious liberty, in which we as a nation glory, and which we have flung out to the four winds of heaven;—or, if you please, I will say in the language of your own John Wesley, that "it is the sum of all villanies." Do not you suppose for one moment, that I stand alone in this. I speak the sentiment of millions of my countrymen. All I have to say further about that thing is, that you may be sure it will die. I cannot tell you precisely when, or how; but die it will. (Cheers.) And when it

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has breathed its last, and when every nerve and muscle and sinew has been relaxed and become tranquil in death, there will go up a Hallelujah, as "the sound of many waters" and mighty thunderings, which will roll over the tops of our highest mountains, and across those vast prairies, by the shores of magnificent lakes and rivers which God made there, such as this world—certainly that continent—never heard before; and it will come booming over the Atlantic too, and every despot in Europe will look out of his windows to see what is the matter. You will wonder what this has to do with the subject in hand. I will tell you. There are thousands of slave-holders in the Southern States of America who build sanctuaries, and employ Baptists, and Methodist, and Episcopalian, and Presbyterian Ministers to preach the everlasting Gospel to their slaves, and pay them for it. And the slave-holder who denies the privilege of the everlasting Gospel to his slaves on his plantation disgraces himself in the eyes of his neighbours, and the whole community who know it; and if the Government of the United States, bad as it may be, should undertake to lay a "ban on the Bible" in any school, or college, or territory, or State, in all our national domains, it would be buried at the very next election under a deluge of ballots, so deep as to preclude all hope of a resurrection. (Cheers.) That is all I have to say on that subject. Perhaps you will be interested to know a very few things with regard to the work of evangelization in the Turkish empire. You have not Missions there. There are very few from England. We have had them there for thirty or forty years, and I may say in the general, for I shall not go into particulars now, as I may have an opportunity on another occasion to say what I cannot say here,—that so far as I know, since the apostolic age there has not been a more interesting, prosperous field of Christian Missions than is now seen in those ancient lands where the Apostles laboured, and the Son of God suffered and died. It has been said by some of your own functionaries in those lands, and they have been friends to our Missions, that there is not a city or town of any considerable magnitude in the whole empire where there is not a little clique or cluster of Protestants taking hold of the word of God, dissatisfied with what they have been believing and doing. The Spirit of God went out before the Missionaries, and instead of going in pursuit of them, the people have been, for twenty years, coming in pursuit of the Missionary from fields where he never went. (Hear, hear.) I give you this little truth. I suppose we have eighty natives, well-educated Preachers in different nationalities, and we are labouring everywhere to plant the Gospel, and get it on a self-sustaining basis as soon as we can. I will not prolong my remarks upon that. We have a very interesting field in the Pacific Ocean. You have taken, and other English Societies have taken, the south side of the Equator; we are trying to occupy the north side; and, at the Sandwich Islands, the nation has been converted, and every vestige of idolatry has disappeared from it. When the present King of the Sandwich Islands was in Boston a few years ago, and went into the Cabinet of Curiosities in the Missionary House in Pemberton-Square, he saw, for the first time in his life, the abominable blocks of wood and stone before which his forefathers had bowed down to worship. They have organized a Government very much after the model of yours; they have established schools all over the islands. They sustain them. They have printing presses; they have a college which they are building up for education in higher branches; and they have, in that island, not far from 25,000 members of the Christian church, each of whom gave evidence of conversion to God before he was received, and they were fast coming on a self-sustaining basis. To my own mind, there is no section of the world more intensely interesting than that same wonderful Pacific Ocean. I have had occasion to study it for years, and my conviction is, that there cannot be less than 20,000 islands in that Pacific Ocean. I began at ten thousand, and I have travelled to twenty thousand deliberately. In one single group—that of Japan—there are 3,800 islands, some of them, to be sure, small; but, small and great, there cannot be much less than 20,000 islands in the Pacific Ocean inhabited. Well, you have not a great system to tear down there like that of India. No, there is very little in the way; they have very little to cast aside; and they seem to rejoice, everywhere, to have the Missionary to come to them. They have sent for him. Why, we have had letters from Chiefs of the Fiji Islands sent to us in Boston by whale ships, which were fifteen months in reaching us, asking us to send Missionaries to Fiji, where your Missionaries are labouring so successfully by the blessing of God; and those

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islands are to become gems, every one of them, in the Redeemer's crown. (Hear.) I have often delighted myself by thinking what scenes will be witnessed in that beautiful and tranquil ocean, and in that sweetest climate of all under heaven, when the knowledge of the Saviour shall have covered them all, and when praise shall resound in the islands of the sea as far as they extend. I had a letter not five days ago from a Missionary away in the Caroline group. He is there alone. He and his wife have been there for years, perhaps 2,500 miles beyond the Sandwich Islands, which are 2,000 miles from California, and I saw that his heart was burning with joy in expectation of the scenes that are to be witnessed there. The other day I sent off a letter, which is now on the Atlantic Ocean, I have no doubt, and I put this one passage in among others: "The Lord reigneth; let the earth rejoice," and then I underscored, "Let the multitude of the isles be glad thereof." (Cheers.) Now, I hear you say a good deal in this country about the alarming progress of Popery. I have been all the way through your island, in its principal towns, from your south shores to Aberdeen. I have met many thousands of people. I have been the guest of a great many excellent families, and have addressed many people first and last, and I find everywhere among you a great deal of fear and apprehension with respect to the progress of Popery. Now, I am not going to dispute that point, and say that there is no occasion for it. There probably is occasion for alarm; but, dear friends, I took you to Turkey, and then I took you to India, and showed you what your God had done for liberty of conscience in opening the door there; and now I will ask you to look further at China, where the Missionaries have been knocking at the two-leaved gates for more than a generation, and all at once, Russia, England, France, and America have their ships of war there, and demand admittance, and there comes forth a Treaty giving religious liberty to the four hundred millions of the Chinese empire; and while that is pending there is a treaty formed with Japan, which has been hermetically sealed for ages, that Japan should be open; and while these scenes were being enacted, there was a man, a Scotchman, penetrating into the dark *terra incognita* of Africa, among all sorts of tribes that you or I never heard of before, and showing that the way was all open there. Turkey open, India, China, Japan, the Pacific Ocean, and Africa open, what is to become of Europe? O Popery! Well now, friends, I have this to say,—as an aged Minister of the United States used to say when he was very confident, "I am rather inclined to think," that whatever may be before you on this Continent in regard to the war; whatever commotion, turmoil, and bloodshed there may be, I am, from looking back on five years, "very much inclined to believe" that the end of it will be religious liberty to Italy, Austria, and France too. (Cheers.) I know that the day will come. Now, as to Popery in America, let me say a word, and my speech shall end with that. You need not trouble your head about Popery in America at all. If you will take care of it here, we will take care of it there. Why, my dear Sir, do you expect that those five millions of Methodists in the United States will ever turn Papists? Do you expect that the descendants of the old Pilgrims and Puritans who went over there for conscience' sake, and planted their institutions as they did, will turn Papists? Why, my dear Sir, I said a little while ago that we are able to digest all the Popery you can send us. Popery is only a fraction among the elements of the United States—it knows itself to be so. There are certain things at work there which cannot very well be avoided, and somehow or other a great many that go over as adults get drawn away, and the children of the second generation in vast numbers are Protestants, and they can hardly tell you how. They have got "digested;" that is it. Why, let me tell you, within ten days I had a paper sent to me from Boston, where I live, and it gave an account of a trouble in one of the district schools in the city, where the Priest had undertaken to say that the little boys and girls should not repeat the Lord's Prayer, and should not learn the Ten Commandments—a very curious thing for that city, indeed, of old Puritans. So one morning, to the astonishment of the teachers, there was a little rebellion and mutiny in the school; they would not say a word. After a while, they were sent off out of the school as disobedient, rebellious pupils who would not obey orders. What then? There was a commotion; but, mark you, within a few days a great portion of these pupils came back, their parents with them, Priest or no Priest, and told their teachers to make the children say the Lord's Prayer, and the Ten Commandments, and if the children did not, to "mind and bate 'em." That is the

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way Popery works with us. But, friends, we sympathise with you as a people, and as a nation. It would be very strange if we did not love our mother country. We do! (Cheers.) We honour you! We put you at the head of all Christian Protestant nations. We feel that your position is one of immense moment in the world, and may God bless and guide you; and if ever you get into trouble here or on the Continent of Europe with Popery, send over a telegraph message to us! (Loud cheers and laughter.) I know that there is enough of the spirit of enterprise in the American people, and we are there, a little of all kindreds and tongues, pretty much—Frenchmen, and Germans, Swiss, Swedes, and Norwegians, English, Irish, and Scotch, and I cannot tell you what besides;—but there they are, and they are mingling together, and growing up a united race amidst institutions free as the air of heaven, with one solitary exception, which I pray God may cease before you die. We have no fear of Popery; and I believe that, if it were necessary, you would find a multitude of individuals ready to cross the Atlantic and join your standard, if your battle began. All I say is this—may these two great countries, for we are about thirty millions, ever live in peace!—(Cheers)—remaining one and inseparable in their interests for Christianity and for the salvation of the world, now and for evermore, Amen. (Cheering.)

The CHAIRMAN said—With reference to the collection, it is only due to myself to make one observation. In the admirable address given by our friend, Dr. Raffles, he looked at me once and again to see whether I would take up the pledge that the contribution for the future should be £200,000. I rather think he meant, and I wish so to interpret it, that is what we should aim at,—that we should not consider £150,000 as our *ultimatum*, but that we should, from this time, aim at £200,000 rather than £150,000 as that which we hope to accomplish. I did not directly accept the pledge; but I have a strong hope that we shall yet rejoice in realising its fulfilment. I came to this Meeting undetermined as to anything I should do, and I thought by giving a £5 note I might, considering all circumstances, have done my duty. But my dear friend, by putting in his contribution, and by the appeals made to us, has suggested that I should give £100 to this day's collection, in the hope that other friends, looking well at the demands of this great work, and at their own ability to advance it, will also increase their contributions; and then, I believe, we shall realize £150,000. Let us go forward in the hope of doing it, and in the determination, by the blessing of God, that it shall be done; and whether we realise it or not, I believe the blessing of God will follow the gift. (Hear, hear.)

The collection was then made.

The REV. R. G. JONES, from Belfast, seconded the Resolution, and said—Mr. Chairman, as an Irishman, will you allow me, on behalf of my brethren on the other side of the Channel, to express the sincere pleasure which it afforded us when the announcement was made there, that you were expected to occupy the chair on this great occasion? Our earnest prayer is, that your valuable life may be long spared to your family, and to the church of Christ. I feel it, Sir, to be a great honour to have the opportunity of occupying a place on this platform on this occasion of our great Anniversary Missionary Meeting. I use the term "our," because, though we are comparatively an insignificant body in Ireland, we are a portion of yourselves as far as Methodism and Missions are concerned. Our hearts beat as true to the great cause that has brought us together to-day as any hearts that throb within those bosoms that are just now before me. At this advanced hour of the day I shall best, Sir, consult the interests of this Meeting, and of the great cause of Missions, by simply seconding the Resolution which has been so ably moved by our friend, Dr. Pomeroy. I have intimated, that our body in Ireland is comparatively small; we have only somewhere about three hundred chapels throughout the whole of Ireland, and fifteen hundred preaching places, where we avail ourselves of the opportunity of proclaiming "Christ, and him crucified" to the souls of our fellow-men. But I was beginning to think, when such a touching and eloquent allusion was made this morning to some of our distinguished countrymen, that, after all, though Ireland be but a little speck in the ocean, she is not to be despised. We gave, Sir, to you a Wellington, who, by the blessing of God, years ago gave peace to Europe. We gave you a Lawrence, who has been alluded to this morning, and with him God gave peace to India. (Cheers.) And last, not least, though that friend is present on the platform, I am sure he will excuse me when I say that we gave you a very valuable element for the working of your Secretariat,

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in the person of Mr. Arthur. (Applause.) Our hearts are free to give in proportion to our means the necessary supplies for the extension of the Gospel there, and the furtherance of the work in distant parts of the earth. We earnestly and unitedly pray, that the blessing of God may continue to descend on your Missionary enterprise, and the labours of your self-denying men throughout the world; that the time may speedily come when the world shall be converted to the faith of Jesus Christ. Sir, it is very hard, it is almost impossible for some of our favoured English friends here to form a proper estimate of the difficulties with which we have to contend, in Ireland, owing to that wonderful system which is so thoroughly rooted in the hearts of the people, and in the country, and which has been alluded to by Dr. Pomeroy,—I mean Popery. I was thinking that while he could declare with such great confidence that they could "digest" Popery in America, I would very gladly give him another Irish morsel, which would test their digestive powers to the utmost in America. (Cheers.) Popery blinds the understanding; paralyzes the very buddings of intellect and mind; hates the Bible of God; ignores the Sabbath of Jehovah; and trades, by the conduct of its priesthood, in deathless souls, when they are thoroughly convinced that they cannot find their way to heaven without the rites of the Church, as they term them, being given unto them by their priesthood before they die. And hence, while we rejoice in the openings that are afforded to Missions in Japan; while we contemplate the opening doors in China with unspeakable gratitude, and while we are thankful that India, and various other portions of the world, are open to the Missionary, there is something about Popery, and especially about Irish Popery, that we have not yet been able thoroughly to overcome. We cannot, in point of fact, get that access to mind which we are prayerfully anxious to do, for this simple reason,—that the people are afraid of being found bowing at the family altar if they are with us in the capacity of servants or domestics, and are afraid in the streets when we take the opportunity of preaching "Christ, and him crucified." Hence, the efforts which Popery has exerted even in Protestant Belfast, to put down out-door preaching; but, blessed be God, without any measure of success. While we have these things to contend with, I am sure we have your sympathy, and I am sure we shall have the sympathy of this great Meeting, and that they will continue to render us any help that they possibly can in attempting to reach the souls of the people that surround us in masses, on the right hand and on the left. Inasmuch as you have been looking out for suitable fields of labour, I think you could spare a portion of your surplus capital; and I trust there will be more surplus than ever in the coming year. You will find the soil remunerative and productive, if you send a few right-hearted Missionaries to labour in Ireland, and aid us in sapping the foundation of the stronghold of Popery. I thoroughly respond to the sentiment with which that very admirable Report was brought to a conclusion, and which was so eloquently and touchingly alluded to by Dr. Miller, that "Popery,"—not the Papists, not the Roman Catholics,—we pray for them, we love their souls, we would snatch them "as brands from the burning" if we could by the blessing of God; but "Popery shall unquestionably perish;" and, as Dr. Pomeroy alluded to the fact, when that fearful system, which is "the sum of all villanies," in America shall expire, so when her lungs shall cease to breathe, and when her very limbs shall have become quiet and still in death, and when her eye shall be dim in the tomb,—when Popery shall have expired on our shores in Ireland, Protestantism shall send up its voice of thanksgiving and praise to God, which shall waft itself across our green valleys, over our rivers, and beyond the Channel, it will be responded to by you, we are confident, in Exeter Hall, in this great city,—"Hallelujah, Babylon is fallen! Babylon is fallen to rise no more!" (Cheers.) I have great pleasure in seconding the Resolution with which I have been entrusted, and shall not occupy your time further, than to say that I do so most heartily. (Applause.)

The Resolution passed unanimously.

The Rev. Dr. HOOLE said,—We are favoured with the presence of a gentleman from a very distant part of the Mission-field, Mr. Pritchard, the son of the Missionary of that name formerly in Tahiti, who is Her Majesty's Consul in Fiji. He has come over to this country in the interests of Fiji, and there is very considerable hope entertained, that the visit will prove highly beneficial to the inhabitants of that part of the world; but Mr. Pritchard can best tell his own story.

Mr. PRITCHARD then said,—Mr.

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Chairman, Ladies and Gentlemen, I think our venerable friend Dr. Raffles spoke very truly when he said, there is no liberty of conscience on this platform; for, however unprepared and reluctant one may be, you tell him he is required to speak, and by no excuse can he evade the command. I came into this Exeter-Hall, Sir, to enjoy a treat; for having seen scarcely any but dark faces for several years, I thought it would be indeed a rich treat to see such a vast number of white faces congregated as this auspicious occasion now presents. And, Sir, when I entered this Hall, it was with the innocent intention of taking no more active part in the proceedings of the day, than to clap my hands when I heard anything good. Unexpectedly, however, a Resolution has been put into my hand, and it is to this effect:—

"*That the thanks of this Meeting be presented to the Ministers who have advocated the cause of the Society throughout the year; to the Treasurers, Secretaries, and Committees of the Auxiliary and Branch Societies; to the Ladies' Associations and Committees, for their zealous co-operation; to the Juvenile Societies; and especially to the Collectors of the Christmas and New-Year's Offerings, and the kind friends who countenanced them, for the handsome amount received from this delightful source of income; to the Missionaries, Officers, and Contributors on the Foreign stations at large, for their practical interest in the maintenance of the funds of the Parent Society, in addition to the support they have afforded to their own local institutions; and to the members of other Christian communities who have kindly aided the operations of the Society.*"

This Resolution, Sir, is itself a speech; and appearing as I do on this platform, and in the presence of this vast assembly, in the innocence of an unpractised speaker, I feel tempted simply to move the Resolution, and to refrain from wearying the Meeting with any further remarks. But this, I conceive, would be an injustice to your worthy Missionaries in Fiji; for, having witnessed their unwavering devotion, and their untiring zeal, and having, moreover, seen the effects of their toilsome labours in that distant field, I should do violence to my feelings were I not to embrace the present as a fitting opportunity to record my feeble testimony on their behalf. Dispensing, then, with the rhetorical touches and rounded periods of a well-arranged speech, I shall very briefly tell you something about Fiji. Very little has been known here, in England, about Fiji, until the last few months. There are some two hundred and eleven islands in this group,—the aggregate superficial area of which is about equal to the kingdom of Holland. The soil is extremely rich, and very fertile; the climate salubrious and healthy. The population numbers about two hundred thousand. The Fijians are unquestionably the most energetic of the Polynesian tribes, and are by no means deficient in mental capacity. Some twenty years ago, they were the most inveterate cannibals, perhaps, on the face of the earth; and but a few years since only, the most delicate luxury with which a Fijian Chief could be tempted,—a luxury his dainty appetite would relish above all things else,—was the tender limb of a little child. But now, thanks to the efforts of your noble Missionaries, cannibalism is fast disappearing. Many Chiefs, who formerly delighted in war, because it was a means of procuring human flesh to eat, now mingle with each other in peace and in friendship; and many a poor Fijian, who once revelled in the blood of his countryman, is now the willing pupil of your Missionary. In Bau, the capital of Fiji, where, amid the horrors and the terrors of the cruellest cannibalism, many thousands of human victims have been deliberately cooked to feed the vitiated appetites of their conquerors,—the change is truly wonderful. Where once were no less than seven ovens—ovens reserved expressly for human beings—now stands a large chapel. In that chapel, Sir, I have seen a thousand Fijians, with their Missionary leading the services, devoutly worshipping the only living and true God. In that same chapel, too, I have seen the services conducted by a Fijian, who, perhaps, only a few years ago, and probably on that very spot, was madly dancing and prancing over some victim of treachery that he was cooking for his Chief's repast. It is with pleasurable feelings, Sir, that I tell this great Meeting, that while your Missionary Societies in London direct their efforts especially to the conversion of the natives who inhabit the various spheres of Missionary enterprise, the good that is effected sometimes attaches to your own countrymen. There are Englishmen, who have lived godless lives in those beautiful islands of the Pacific, and who have there, under the blessing

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of God, first made their peace wit their Maker. I have known cases, Sir, where white men, who have resided with the natives for many years, and have been far worse, in some instances, than those natives themselves, have been, by the assiduous efforts and earnest prayers of your Missionaries, brought to consider the error of their ways, and are now holding positions of respectability in society. To one case I would particularly refer. It may be interesting to our friend Dr. Pomeroy; for the person to whom I have reference is an American, and is connected with one of the most respectable families in Boston. In his youth, he was very wild; indeed, he was what is commonly designated a "fast young man." To get him out of the way, his friends gave him a vessel, and, having loaded her with merchandise, he sailed on a trading voyage to Fiji. After visiting the several ports of this extensive group, he entered into a contract with an old Chief to procure him a cargo of island produce. After the evening meal, the two were sitting together in a reed-house, and looking out upon the beautiful starlight night,—the educated white man and the grim old Fijian. Not a whisper disturbed the silence of the moment. Suddenly the old Chief, raising his head, and steadfastly looking his guest in the face, remarked it was time for prayers, and asked him to conduct the devotions. The young man, with all his boasted superior civilization, could not pray. His surprise at the nature of the request was not greater than the surprise of the old Fijian at the fact, that, while the white men were sending Missionaries to his distant islands to teach him to pray, here was a white man himself unable to pray. The reclaimed savage conducted family worship, and prayed,—prayed for the white man. This circumstance—that pointed request to pray—so impressed the young American, that he was induced at once to seek better things than all his trading speculations could provide for him,—and that man, Sir, is now a Missionary in Africa. Thus, while you have been sending your Missionaries to Fiji, Fiji, I may say, has sent her Missionary to Africa. I would also bear testimony to the remarks of Dr. Pomeroy with reference to the Sandwich Islands. There the whole people have embraced Christianity, although at one time they were as barbarous and as savage nearly as the Fijians. But now there is no trace of cannibalism. May we not, then, expect for Fiji what has already been done for the Sandwich Islands? One word, Sir, respecting some of our traders in Polynesia. It is customary, when any come home, to represent that the Missionaries maliciously do all they can to cripple their mercantile operations. This is a groundless charge, and one which, on behalf of the Missionaries in Polynesia, I unhesitatingly repel, and wholly repudiate. Sir, the truth is, the Missionaries do all they possibly can to check the evil practices of the traders, let them be English traders or any other traders. It is the exercise of the wholesome influence the Missionaries possess, which too many of the traders call interference with their business. Instead of the Missionary prejudicing commercial operations, his very presence is a guarantee for the good behaviour of the natives, and for the consequent safety of the traders. I am convinced, Sir, that the Missionaries, in a strictly commercial point of view, are of inestimable value to the Polynesians, and are the only true source of the civilization now so rapidly spreading among the islands. At the present moment, of the two hundred thousand Fijians, there are nominally attached to your Wesleyan Missionaries about sixty thousand, most of whom have abandoned their cannibalism during the last six or seven years. There are about one hundred thousand who have renounced Heathenism, but who have not yet attached themselves to any Christian creed. Thus you will see we are greatly in want of assistance in Fiji. If you do not quickly send out more Missionaries, these one hundred thousand men, who have given up their Heathenism, and are now open for instruction, will be seduced into worse practices than those they have renounced,—practices, Sir, which it will be more difficult far to eradicate than were the most revolting rites of their Heathenism. If the Missionary be not there, by his influence to direct, and by his teaching to instruct, those will be there who, while pretending to morality, care not for religion, and whose influence will therefore inevitably have an injurious tendency; for unless the trader is a religious man, his example (though I grant such may not be his design) will necessarily be conducive to evil. Here, in England, in these great cities, lost in the bustle and noise of the crowd, one may live a passive life; but in Polynesia, every white man's conduct is a direct

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influence for good or for evil on the character of the islanders. Once more, Sir, bearing my willing testimony to the efficiency, the devotion, and the zeal of the Missionaries of your Society, and of those connected with the London Missionary Society in a neighbouring group, I most cordially move the Resolution which I have had the honour to read to the Meeting.

The REV. BENJAMIN GREGORY, in seconding the Resolution, said—Mr. Chairman, though I have not the adroitness of my friend Mr. Vasey, to be absent at the time when I may be called,—(laughter,)—yet I know what becomes me, and what is due to this Meeting and the speakers who have to follow me; and I regard it as quite sufficient honour to myself to second the Resolution. (Hear.)

The REV. LUKE H. WISEMAN (who was received with much cheering) supported the Resolution. He said—Of course, Mr. Chairman, it is not to be expected that at this advanced hour of the day I should attempt to make a speech. Therefore, all I can do is to add my congratulations to that of the speakers who have preceded me, and my hearty expressions of thanksgiving, too, for the favourable position in which our Society is placed this day. I have to support a Resolution of thanks to the officers of the Committee, and various other friends who have contributed in different ways towards this good cause; and I hope we shall go on and prosper. (Hear.) There is another Resolution to be spoken to, which it is very desirable should have a little time allotted to it, and therefore with the greatest pleasure and satisfaction I support the Resolution. (Cheers.)

The Resolution was carried *nem. con.*

The REV. DR. HOOLE then announced the Hon. Robert Godlonton, from Graham's-Town, formerly a Member of the Legislature for the Eastern Province of the Cape of Good Hope.

The HON. ROBERT GODLONTON said—Mr. Chairman, ladies, and gentlemen,—I am quite sure that I shall best consult the convenience of this noble Meeting by doing precisely as they have done who have preceded me, by merely proposing the Resolution. But you will bear with me, perhaps, for a moment, inasmuch as I stand before you an eye-witness of the prosperity of Missionary work in Southern Africa. It has been my fortune, in the providence of God, to be a resident in that country for a long period—upwards of thirty-nine years. When I first went to South Africa, on the eastern frontier of that continent, we had no Missionary, no church, no schools, no ordinances for the worship of Almighty God. I am very happy to say to-day, that I have a gentleman behind me, (the Rev. W. Shaw,) who at that period went out to South Africa, and laid the foundation in the Eastern Province of that Colony, of one of the most flourishing Missions that you have in any part of the world. At this day, you have churches, chapels, schools, and institutions established there; and that colony, I may tell you, is greatly indebted to the Wesleyan Missionary Society of this country. (Hear.) It affords me peculiar pleasure to see you, Sir, in the chair to-day; for I may say, without a moment's hesitation, that your name is a household word in South Africa. I may also remark, with reference to a gentleman who addressed you a short time since, (I mean Mr. Heald,) that we have in that country now our Buntingville, our Morley, our Clarkebury, our Lesseyton, our Heald-Town, and last, though not least, our Farmerfield. It may interest you when I tell you that just before I left the Colony I went on a long tour with one of your very efficient Missionaries in Natal, (the Rev. Horatio Pearse,) along the borders of the Colony, he having come on a Mission expedition, so to call it; that is, to collect money for a new chapel in the city of Pietermaritzburg, in the colony of Natal. I had the privilege of accompanying him for about two months along the extensive frontier of the eastern Colony of the Cape of Good Hope; and, in the course of our progress along that border, we stopped at Heald-Town, a station established among a race of people called Fingoes. A collection was made at Heald-Town among these natives; and it will interest you when I say that, at that meeting, the large sum, comparatively, of £40 was raised towards the building of a chapel at Natal, four hundred miles from where they resided. I think this is an instance of Christian liberality worthy of all imitation; but I must refrain from particulars, as it would be quite out of place for me, had I the power, to occupy the attention of this great Meeting at so late an hour of the day. I am most happy, however, to bear my humble testimony to the success of the Missionary work in South Africa; and, seeing what I have seen—beholding what God has wrought in that country, I am constrained to "thank God and take courage." I do confidently hope and trust that the Chris-

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tian public of England will still carry out this great work; and I feel persuaded that, in proportion as they labour to advance the good of their fellow-creatures, by sending out Missionaries to work in these distant regions of the earth, the blessing of Almighty God will descend upon them, and that they, and their own souls, will have that prosperity which I ardently trust may be the portion of us all. (Applause.) I have much pleasure in moving:—

"*That the cordial thanks of the Society are due, and are hereby presented, to the General Committee; to Thomas Farmer, Esq., and the Rev. John Scott, the General Treasurers; and to the Rev. Elijah Hoole, D.D., the Rev. George Osborn, and the Rev. William Arthur, A.M., the General Secretaries, for the valuable services they have severally rendered to the Society, in the direction and management of its affairs.*"

"*That the thanks of the Society are due to the Rev. John Bowers, President of the Conference; to the Rev. Thomas Raffles, D.D., LL.D., of Liverpool; to the Rev. Thomas Vasey; and to the Rev. William Morley Punshon; for their excellent Sermons preached before the Society during this Anniversary; and to the Rev. John Lomas; the Rev. Francis A. West; the Rev. John Rattenbury; the Rev. Benjamin Gregory; the Rev. Robert G. Jones; the Rev. Luke H. Wiseman; the Rev. Anthony Ward; and the Rev. Richard Roberts, for their very acceptable Pulpit services on the same occasion.*"

MR. T. P. BUNTING, who was received with loud cheers, said:—I confess, Sir, that I am taken somewhat by surprise. I could not have anticipated any allusion to my name, in the connexion in which Dr. Hoole has introduced it; nor did I expect to see such a broad phalanx of faces before and around me at this period of the Meeting, or I should have declined the task I have now to perform. However, it is a very grateful one; and there is some propriety perhaps in a member of the Society resident in the country, taking some part in the Resolution. It is one of thanks to the Treasurers and Secretaries. In expressing the affectionate thanks of the entire Society to those excellent officers, for their past services, our confidence in them for the future, and our hope that they will long be spared to fill the situations which they now occupy with so much zeal, fidelity, and success, I am quite sure that even an humble individual like myself may take upon himself to represent the entire feeling of the Methodist community. (Hear, hear.) The Resolution also conveys thanks to the excellent Ministers who have taken part in the proceedings of this anniversary. There is nothing very special, perhaps, in this part of the Resolution, except the name of Dr. Raffles; and now that he is gone, perhaps I may be permitted to say, how pleasing it has been to your constituents in the country, to know that you had so heartily invited, and that he had so affectionately given, his services on this occasion. The longer I live—it is natural perhaps in my circumstances—the greater veneration I feel for Ministers, who, under trying circumstances, have "borne the burden and the heat of the day," and have come out of a long series of trials with untarnished reputation,—with all the honours of a venerable Christian old age. This is the case with Dr. Raffles. That generation of old Ministers, those whom I knew in my early boyhood, is rapidly going away. While we have them, let us prize them. (Hear, hear.) When we can get a man in his seventy-first year, like Dr. Raffles, to preach with the vigour and heart, and to speak as he has done on this occasion, I am sure he is entitled to our best thanks. (Hear, hear.) I am exceedingly sorry that I am not able to thank the long line of able Ministers whom I see at the front of this platform for the pleasure I should have enjoyed in hearing them on this occasion. Many a good speech, Sir, is fermenting in many a fertile brain, and many a noble sentiment in the hearts of friends whom I see around me; and I only say that, as Exeter Hall has not had the opportunity of hearing them, let them come into the provinces, and we will give them as long and as patient an audience as they like. (Cheers.)

The Resolution then passed unanimously.

The REV. THOMAS JACKSON, who was received with loud and continued cheering, said—Sir, frequent references have been made to the advanced hour of the day, and to the consequent necessity of brevity in the addresses that shall be delivered. I should have been glad if a Resolution had been put into my hands which called for no observation on the part of the speaker; but I believe the Meeting would not be satisfied if I were simply to read the Resolution which has been confided to me. It is one to which I attach very great importance, and to which I am persuaded

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every one in this Meeting attaches an importance in the same degree. I cannot utter compliments,—my tongue is unused to that kind of service,—but I can utter plain, unadulterated truth. (Hear.) I have had the honour of a personal acquaintance with our Chairman for now nearly half a century, and I have admired in him, through the whole of his course, a beautiful example of sanctified prosperity. Many examples of sanctified poverty have I witnessed, in the course of a somewhat protracted life, and some examples of sanctified prosperity I have also seen. But one more remarkable than that of our esteemed Chairman I have never had the happiness to witness. It has been observed, in the course of this Meeting, that Wesleyan Methodism, from its commencement, has been the enemy of none, and has been "the friend of all;" and I regard these principles as eminently embodied in the character of our Chairman, who has been for a series of years ready for every good work, a liberal supporter of every institution which has for its object the physical, the moral, the spiritual, and the everlasting benefit of mankind. The services which he has rendered to our Missionary Society are highly appreciated by us all, but cannot be adequately expressed by me. He has been the steady and unfaltering friend of our Missionary Society through good report and through evil report. He has stood steadily by it, and maintained its honour, and promoted its interests in seasons of trial and discouragement, as well as in seasons of prosperity; and long may it please God to spare his life still to share in its triumphs and success. Our thanks to him for his services this day, I trust, will be accompanied by earnest prayers, offered in the depth and sincerity of our hearts, that God's blessing may rest on him, and upon every member of his honoured family in this world and the next. (Hear, hear.) I should have been glad to say more if time would have permitted. I will now simply read the Resolution, to which I have adverted, which is to this effect:—

"*That the very cordial and respectful thanks of the Society are due to Thomas Farmer, Esq., for the great kindness and ability with which he has conducted the business of this Meeting.*"

The REV. DR. HOOLE said—Sir, circumstances have tended to confer on me the honour of seconding this Resolution. I do it most heartily and affectionately. Heartily do I rejoice that our dear friend has been permitted to render this additional service to the cause which he loves. I am sure that in seconding this Resolution I shall carry with me the opinions, the wishes, the prayers of all who are now under this roof. (Hear, hear.) I call on my friends on the platform, and my friends before me, through the whole building, to testify their assent to this Resolution in the usual way by holding up one hand.

The Resolution, on being submitted to the Meeting by Dr. Hoole, passed, amidst loud cries of, "All, all," the vast assemblage also rising.

The CHAIRMAN, in acknowledging the vote, said—I would, my dear friends, that it were in my power to express the feelings of my heart for the manner in which you have been pleased to accept my services, and have passed the last Resolution. I am truly thankful to God that I have been permitted to attend this Meeting,—thankful that my strength has rather increased since I came into this Christian element, which I always breathe with delight. If I could do more than I have done, I should be happy to do it. I wish I could return thanks to all the friends of the Society; and to the Ministers, who have discharged their duty not only by the liberality of their contributions, but by the consistency of their example and their prayers. I hope our children will live to see a brighter and more glorious day; and in the anticipation of these brighter and glorious days, I give thanks unto God for all that I have witnessed. (Hear, hear.)

After the singing of the Doxology, the REV. G. B. MACDONALD closed the proceedings with the Benediction.

WESLEYAN MISSION TO CHINA.

ON Saturday morning, April 30th, the annual public Breakfast-Meeting, in furtherance of the Wesleyan Mission to China, took place in the Large Room of the London Tavern, Bishopsgate-street, and was very numerously attended. The Chair was occupied by HENRY REED, ESQ.

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THE hymn, commencing, "Jesus, the word of mercy give," having been sung, the REV. GEORGE BROWNE MACDONALD engaged in prayer.

The CHAIRMAN then called on the REV. W. B. BOYCE, to read the Report, the former part of which will be found on pages 90 and 91 of this Number of the Notices. We subjoin the closing sentences:—In conclusion, we may state, as a proof of the zealous forecasting of our friends in reference to our future movements in Eastern Asia, that we have been offered £100 towards the commencement of a Mission in Japan, an undertaking which we regret we cannot even take into consideration until our Mission in China is placed in a more satisfactory position.

The Treasurer's statement for the past year is as follows:—

		£	s.	d.
Cr.	Balance, December 31, 1857.	432	1	4
	Subscriptions, 1857	978	18	0
	,, 1858	321	10	4
		1,732	9	8
Dr.	Expenditure, 1858	1,565	7	3
	Balance carried forward to 1859	£167	2	5

The expenses of the Mission, owing to the increase of families, and necessary expenses for houses, &c., will be about £2,000 for the present year.

The CHAIRMAN then rose, amid much applause, and, after some judicious remarks, said—My own opinion is, that if there is to be a healthy commerce with China, we must look chiefly to the influence of Christian Missions to create it. I think it will be allowed that England, as she stands,—at the head of the commercial world,—in our days, owes her greatness to the religious element at work in our native land; for there can be no healthy commerce without confidence, and no confidence without integrity, and no integrity that can be depended on, without religion; and, therefore, England owes her present position as a great commercial nation to the religious element which has been so long at work in her midst. Now, if such has been the result in our own land, may we not safely and reasonably look for a similar result in China? If the religious element gets diffused among the population of that vast empire,—among its vast masses of people,—then I do anticipate that the late Treaty will realize the most sanguine expectations of all who are interested in the commerce of our native land; but I do not look even for much commercial prosperity independent of the religious element. It is remarkable that the "Times" correspondent takes, to some extent, the same view. He says, that he does not look for such results, as to commerce, until our Missionaries have had full access to that empire; and then, he anticipates, their influence being brought to bear upon the people, commerce will be greatly developed. We must only look for either political or religious liberty, or commercial prosperity, from the efforts of Protestant Missions, and not from those of other Missions. It is remarkable that the Roman Catholics have had a Mission in China for upwards of two hundred years; but what has been the result? What benefit has their Mission conferred on the people among whom they have laboured, in any point of view? It has not begotten religious liberty, and, certainly, not political liberty; and as to commercial prosperity, it has been in that respect a complete failure. (Hear.) Take also the Roman Catholic Missions in India, supported, as they were in their earlier days, by the establishment of the Inquisition, so that all the powers of that vast organization were brought to bear upon India; but what has been the result there? As I think, the question is a most interesting one, and I trust my good brother, Mr. Arthur, or some one equally competent, will take it up and show to the commercial world, that if we expect great commercial prosperity, we must look for it as the result of the establishment of Protestant Missions. And this consideration, alone, though, perhaps, a selfish one, and certainly the lowest one, nevertheless urges upon us, as a commercial nation, the duty of doing all we can to forward this and kindred Missions to the Chinese. I am desired to express Mr. Farmer's regret at being detained from the Meeting by indisposition, and also to say that he gives us £100 towards the China Mission. At this, I am not at all surprised; I am surprised at nothing that is good that Mr. Farmer does; it is, indeed, like him. May he be long spared to us and the church of Christ! (Applause.)

The REV. DR. LEGGE said,—Ladies and Gentlemen, the Resolution which has been put into my hands to move is the following:—

"*That this Meeting deems it to be the plain and obvious duty of this Society to maintain and extend its Mission in China.*"

—Before I proceed, Sir, to speak spe-

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cially to the Resolution, I may express the real pleasure and happiness which I feel in being present at your Chinese Missionary Breakfast this morning. I have attended morning Meetings of a similar character in connexion with the Society to which I have the honour to belong; but I have not, at any time, felt myself more at home than at this Meeting. If I look round upon the friends of China who are gathered together; or if I send my thoughts to China itself, and think of your Mission there, I feel myself equally at home. There is this distinguishing character belonging to Missionary Meetings throughout this country, that they bring out a flow of sympathy, and a reciprocation of Christian kindliness, among Christians of all denominations. I have, in my intercourse with friends in China, of course met with Independents and with Wesleyans, but we have met together and laboured together; and we have never there, as yet, felt that it was necessary to put up more than one tabernacle, where we have met as we do this morning, united together in the bonds of love, under the curtains and overshadowing wings of the one Holy and blessed Spirit. (Hear.) [Dr. Legge's first interview with Mr. Piercy is given in page 91.] I cannot forget, Sir, that it is in a great measure owing to the kindness of another of your friends there, that I have been able to come home at the present time to visit England. Had it not been for the kindness of Mr. Cox, I should have found it difficult to leave my duties; and I feel sure that you will not grudge the time that he may have to devote to them. With him, I have had, ever since he came to China, on every occasion, the most confidential and brotherly relations; and I look forward, with great pleasure, to the prospect of returning very soon to China to renew my intercourse with him, and the younger members of your Mission, who were just, when I left, growing up into capable and efficient Missionary labourers. (Hear.) This Meeting, the Resolution says, deems it to be "the plain and obvious duty of this Society to maintain and extend the Mission in China." Why, this is just condensing that admirable Report which has been read, into a very few words; and I sincerely hope that all who are present at this Meeting will take up the Report and make it their own. In fact, the matter does not admit of discussion. When Saul and Barnabas returned to Antioch from their first Missionary journey, we are told that they called the members of the church together, and told them what they had done, and how God had opened the door of faith to the Gentiles. No doubt by those Gentiles they meant the inhabitants of the countries through which they had been travelling; and if we suppose that they were accepted as the representatives of the population of the world, it was a great fact that they had to tell,—that the waters of salvation were no longer confined, but were to go forth through the length and breadth of the Gentile world. Their own minds would labour under a sense of the magnitude of the fact they had to declare; and it would fall on the ears of the Christian brethren as the trumpet of jubilee used to fall on the ears of the Jews; or as the trumpet of alarm breaks the slumbers of the host, summoning every soldier to be "up and doing," for that a great battle is to be fought. But, Sir, what they had to declare was but a small fact compared with the fact upon which this Resolution is based. Gibbon, in his "History of the Decline and Fall of the Roman Empire," estimates its whole population, including all classes, slaves as well as freemen, at one hundred and twenty millions. Now, I am persuaded, that one hundred and twenty millions are not a third part of the population of China; and if you take three hundred and sixty millions of people, and distribute them over the territorial area of China, there will, after all, be about seventy or eighty souls on the square mile fewer than there were on the square mile in this country at the last census of 1851. Now God has opened the door of faith, by that Treaty to which reference has been made in the Report, which was concluded by Lord Elgin during the last year. God has opened the door of faith to all those Gentiles; and if we have sympathy with the Redeemer, who is waiting and expecting that all these shall be brought submissive to his feet, what shall we do? Why, we ought to go down on our knees and vow to fulfil the duty which this Resolution expresses,—"to maintain and extend all our Missions in China." I can conceive, Sir, an angel looking down from heaven on the altered relations of China, and addressing all Missionary Societies in those words of the Prophet:—"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habit-

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ation; spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left: and thy seed shall inherit these Gentiles, and make the desolate souls to be inhabited" by the Spirit of God. Many things come to my mind by way of contrast in the circumstances of the present, and of the past. [His reference to Dr. Morrison will be found in pp. 91, 92.] Now, as we have been told this morning, the land in all its length and breadth is opening to the travelling and to the preaching of Missionaries, who may go east, west, north, and south; not without difficulty, and, it may be, not without opposition and some danger in certain cases; but with the sanction and the shield of the law. Your Missionaries may go everywhere, speaking to the people the "words by which they may be saved." The people of China themselves—all the four hundred millions—are free, without the risk of such persecution, such imprisonment, and such death as those converts were subject to, to "turn from their idols, and serve the living and the true God," and to wait for his Son from heaven. "This is the Lord's doing, and it is marvellous in our eyes!" It has come forth from Him who is "wonderful in counsel, and excellent in working." It seems to me, as if, in these dispensations, there was the providence of the Almighty. When we review the relationship of Christianity to China during the course of the existence of this and other Societies, we cannot, it seems to me, but come to the conclusion, that the great enterprise—this greatest of Christian enterprises—has been reserved for the Christian churches of this nineteenth century. But we should make a mistake if we thought that China is now, for the first time, from us to hear the news of the Gospel. I do not believe that the primitive church was so false to her duty as that, before Christianity had gained a place in Europe, the people of China were without the news of Christianity. A wonderful sentence that we find in the works of Gibbon, proves that this was not the case. He says, "The Christianity of China, from the ninth to the thirteenth centuries, is proved by the concurrence of Greek, Latin, Syrian, and Chinese evidence." The sentence is far too sweeping; but if he had said, that, during those four centuries, and for two centuries later, there was an extensive propagation of the Gospel in China by Nestorian Missionaries, he would only have stated what was the truth. But that passed away, and Popery went into China to pursue its peculiar course, recommending itself by its accommodating policy to the court, vaulting into positions of influence, and it seemed for a time to have the field all to itself. But the dissensions of its Missionaries brought defeat on their schemes. And now we come down to the nineteenth century; that vast Chinese empire is still Pagan, and God is calling on the Protestant churches to "arise and shake themselves from the dust," put on their armour, go forth into all those vast human fields, and occupy them in the name of the Lord Jesus. I do feel, Sir, that it is the peculiar distinction of the London Missionary Society, to which I belong, that it was foremost to enter China; and I think it is the sentiment of our Directors, that it shall go hard with us if you or any other Society should take from us our crown. Still I trust that every Protestant Society in this country, and in the United States, and on the continent of Europe, will not have its few but its many Missionaries there; all acting in one spirit, towards one end,—to win China, not for ourselves, not for Wesleyanism, or for Independency, but to win China for Christ. (Hear.) It does seem to me as if preparation had been made for the Protestant armies to gather in the name of their common Lord upon the borders of that country. The Societies in the United States have their representatives there. Nearly half a dozen Societies on the continent of Europe have their representatives there; and we, the London Missionary Society, the Church Missionary Society, the Wesleyan Missionary Society, the Chinese Evangelization Society, and the English Presbyterian Society, all the bodies of Protestants, would seem to be there by their representatives; and it only need that they arouse themselves to maintain and extend their Missions in order that greater things may be done in the name of the Lord Jesus in China than have been done in any other part of the world. (Hear.) We must not flatter ourselves that we shall not have to contend with Popery there; for although I have said that the Protestant churches all have their representatives in China, still Popery is there in much greater force than they all put together. Taking in American, German, and British Missionaries, there are perhaps nearly altogether one hundred men

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in the field; but Popery has its three hundred men, and those three hundred men have the teaching and training of perhaps 300,000 converts. I do not think much of the character of those converts; but it is a fact that Popery has got there a "local habitation and a name." It has got the start of us. I do not say that this should make us less confident in our hope; but it should act upon us as a stimulant to "gird up the loins" of our minds, and to go forward with a firmer pace, and a more extended front. Really we may not withhold it from ourselves, that the devotedness of those Catholic Missionaries is a type to which there must be a response, and there ought to be a response, in many other bosoms. I have heard our Medical Missionary, Dr. Lockhart, tell an anecdote in connexion with the labours of Romanist Missionaries in China, that has again and again thrilled to the lowest depths of my soul. He was asked one day by the Superintendent of a Jesuit Mission to go and see a Missionary who had come from the interior of the country, and was very ill. Of course, a Medical Missionary will not refuse to a Roman Catholic his aid, but will be glad if he can, in the spirit of Christ, alleviate his sufferings. Dr. Lockhart went to the Jesuit Mission, and he found a young man in the last stage of consumption, with evidently only a few hours between him and death. He was attended by a brother, not only a brother Missionary, but his own brother, whom Dr. Lockhart thought he recognised, and in fact he had seen him by the bedside of another brother some time before. He asked him if it was not so. He replied, "Yes, it is." "I am sorry to tell you," said Dr. Lockhart, "that this brother also will soon be taken from you; he has not many hours to live." The reply was, "That will be the third brother that is buried in China." In the course of the conversation, Dr. Lockhart asked him whether, when he had buried this brother, he would not think of going home to Europe. "No," he said, "I have still another brother labouring here, and as soon as I have buried this one I shall go and join him, and we will labour in China till we die." They were five brothers belonging to a noble Italian family. They were the whole wealth of that family, and yet the parents sent them out, one after the other, that they might serve what they considered to be a good cause—far away from civilization, toiling there amongst the millions of Chinese. Now, is there one Protestant family in this country that has given, or is willing to give, five sons, for the work in China? I do think there is that about Roman Catholic devotedness in China which should act upon us as a most powerful and beneficial stimulus, making us ashamed of all the little things that we have hitherto done in connexion with this great Missionary work in that greatest of all Heathen empires, among those millions of souls that are being "destroyed for lack of knowledge." I was pleased when Mr. Macdonald, in his prayer this morning, besought that God would give us proper and suitable men for China. He prayed, in order to the realisation of that desire, that the Spirit of God might be poured out on your educational and your theological institutions. I could not help adding a prayer, that the Spirit of God might be poured out on the families of Methodism—that the Spirit of God might be poured out on the young men of Methodism! How is it that people can hardly go from Great Britain to the Missionary work, unless they go in connexion with this Society, and that Society? I don't, of course, say anything against going in connexion with Missionary institutions. I did so myself; but I hope I do not deceive myself if I say that I should be glad if I could be there without the support of any Missionary institution. Are there not among the Methodists in England "good men and true," who are prepared to go forth in the same spirit of devotedness as George Piercy went? Are there not among the rich families of Methodism many young men who ought to go forth, and are able to go forth at their own charges, prepared to carry forward the standard of Christ among the Chinese? (Hear.) I had the pleasure about three years ago of entertaining for a few days in Hong Kong, as he passed on to a station at Amoy, a gentleman from Scotland, named David Sandeman, heir to a beautiful estate in Perthshire—a man who had travelled through all the cities that are commonly visited in Europe, and before whom life seemed stretching out with all that could make it attractive and fascinating. He tore himself from all this, and came out to China to live the self-denying life of a Missionary. One would have thought, in his circumstances, that there would have been granted to him "length of days," that he might "see the desire of his heart" among the people to whom

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he had given himself. But "God's ways are not as our ways; his judgments are a great deep." I was never more startled in my life than, when taking up a number of the "Times" one morning in the autumn of last year, to see among the first notices on which my eye rested in the obituary, the death of the Rev. D. Sandeman, at Amoy. In December last, I was in Perthshire, and I called on his mother. I visited her at the beautiful place where she lives. She met me with tears as I went into the house and said, "I was so glad when I saw that you had come to England; because I knew that you would find your way here, and I hoped to converse with you about David. Now, you have come here, and David is not;" but she added, "I do not regret it, and I wish that his mantle might fall on one of his brothers, and that he would go too." (Applause.) I mention the circumstance, because she is animated by the spirit with which I am persuaded it would be well for our own souls, and the cause of Christ, if we were all animated; and I hope, dear friends, in passing this Resolution which I have to submit to you, that you will do it in such a spirit. It is not right at all, that Wesleyanism should only have five representatives in all China; that Methodism should only be sending one man to every eighty millions of the Chinese population! Why, from Great Britain altogether, notwithstanding all the Societies of which I have spoken, there are, I think, at this time, only between twenty-five and thirty Missionaries, not one man to every ten millions of the Chinese population! This state of things ought not to be, and must not be allowed to continue. I do feel thankful on behalf of the London Missionary Society, that an earnest Chinese Missionary spirit has grown up, not only at the Board of Direction, but among its constituents generally throughout the country; and they have been making an effort for which, I am sure, they deserve all praise. Many large sums have been contributed, and many of the poor have been glad to give their pound, and if they could possibly do it, they would give their five pounds. The Directors are anxious to double the number of their Missionaries, so that they shall have as many agents in China as the British Societies taken together have at the present time. I am sure you wish us "God speed." (Hear.) If I mention these things, it is only to provoke you to "love and to good works." It will be a good thing for China, as well as a good thing for ourselves, if, a few years after this, at your Missionary Breakfast, you shall be able to give a Report not only about your five Missionaries in China, but about your five times five. [Dr. Legge's interesting reference to the Chinese in New South Wales, will be found in page 92.] I will conclude by saying that I have great pleasure in moving the Resolution, and I will only advise that you begin to give practical effect to it by a large addition to this special Fund this morning. (Applause.)

The REV. ANTHONY WARD seconded the Resolution. He said,—From the little which he had read respecting China, it appeared that, notwithstanding its great population, and its truly interesting character, very little was known of it, at least directly, at the commencement of the present century; and, so far as the knowledge which existed respecting it influenced the activities and prayers of British Christians, the multitudes of the Chinese empire might have been the inhabitants of some distant planet. Very little was known of it, its homes, its people, their habits and language, until the year 1807, when the first Protestant Missionary left England and entered upon his field of labour; indeed, up to that time it was a very general impression that the peculiar language of the people of that mysterious nation had effectually and permanently closed the door of the country against all evangelistic efforts. Providence, however, had hardly anywhere shown its workings more signally than in the manner in which it provided suitable agency for the accomplishment of God's purposes there. However peculiar might be the requirements of any sphere of labour, precisely appropriate had been the agency supplied for the demand; and frequently that agency had been fully equipped and prepared even before the church at home had the moral courage to enter into the opened doors and to take possession of the field before it; and thus, as it were, a necessity had been laid upon the church to brace up her every energy in order to meet the case, and when it was required to thrust out labourers into the harvest. (Hear.) Many instances could be adduced, beautifully illustrating that truth. God had, first of all, opened the door, and raised up the right men; and then it had been laid on the conscience of the church to do her duty. Morrison, the great pioneer,

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and the first representative of evangelical Christianity in China, seemed to have been very considerably ahead, in zeal, of the church of which he was the very noble representative and messenger, and, like the worthy men who commenced the Baptist Mission in India, had difficulties of no ordinary character to surmount before he could reach the actual sphere of his labours, being compelled to go to America, and place himself under the protection of her flag, in order to be able to reach the land over which his soul yearned. Whilst that devoted man was in New-York, he was accosted by a merchant; and, as his destination and mission had become well known, he was sarcastically asked, "So, you expect to convert the Chinese empire, do you?" "No, sir," replied he, "but I expect that God will." (Hear.) Now, he (the speaker) very much questioned whether the Methodist church would have had a Mission in China at the present time, had not God first of all laid hold of George Piercy, a man of strong faith and of dauntless energy and zeal,—a man who would go forth as the messenger of the Wesleyan Missionary Society, but whom the Committee dared not take the responsibility of sending, because they had not sufficient funds; but who was determined to go and leave himself in the hands of that God who had called him to the work, for the supply of the requisite means. Our people were, after all, not slow in recognising God's will and design in such providential interpositions; and they had only to place before the Methodist community a plain case of duty, and they had never been slow to respond to it, and he (the speaker) believed they never would. Mr. Piercy went forth, prompted by zeal for God, and intense ardour for the conversion of the whole Chinese empire; and he had been supplemented by four additional fellow-labourers; but what were they among so many? Surely, the Missionary staff in China must be largely augmented; the work must be enlarged, as to the number of agents, or they would have in China what they had had too long in India,—a Mission that had rather provoked smiles and contempt in some quarters, and proclaimed their own heartlessness and feebleness. (Hear.) It could not be doubted that the churches of this land had now before them a loud call, from the two great continents of India and China: there was now a great and effectual door opened, such as had never before been known. Those countries had much in common,—there were so many bonds of union that if they could evangelize India, they would not be long before they would see the conversion of China also. Buddhism, for instance, seemed to be the prevailing superstition of the two countries; but it took its rise in India, and was carried thence into China, until it could at the present time boast of a larger number of professed disciples, than any other religious system. He read some time ago in the annals of history, that when Cyrus the Great conquered Crœsus, he divided the wealth of the vanquished amongst his army. Crœsus regarded that as a very strange policy,—a policy so contrary to his own, that he took occasion at a subsequent time to remind Cyrus of what he conceived to be his "folly," assuring him that had he but retained in his own possession the great wealth he had acquired, he would never have lacked the means for the accomplishment of any object upon which his heart might be set. To show Crœsus his mistake, however, Cyrus wrote to his officers and said, "A great emergency has arisen, and unlimited means are required to meet it;" and as the consequence, immense treasures of gold and silver were speedily laid at his feet,—more, indeed, than the occasion required. "Behold," said Cyrus to Crœsus, "behold, here is my wealth; and the coffers in which I keep it are the hearts and the affections of a loving people." He (the speaker) thought that the Meeting needed not to be reminded that the Lord Jesus Christ himself became poor that they might be made rich, and had placed in their hands the means by which his benevolent purposes should be accomplished; that by his providential dispensations in India and China, he said to the churches at home, "A great emergency has arisen; the door is open for the conversion of the multitudes of these countries;" and that they were called upon to show to a selfish and money-loving world that the Saviour had not been mistaken in confiding to them the silver and gold,—the necessary means for the accomplishment of his own great object. (Applause.) He had great pleasure in seconding the Resolution.

THE remaining Resolutions were moved and seconded by George Chappell, Esq., the Rev. Dr. Hobson, from China, Mr. De la Porte,

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also from China, and the Rev. John Bowers, President of the Conference.

We regret that our space does not permit us to give more of the speeches delivered at the China Breakfast-Meeting. Those reported above will suffice to show that the interest in the Mission to that great country is on the increase; and it is not unreasonable to hope that the ten additional Missionaries, asked for from the Methodist Connexion by the Rev. John Angel James, in his soul-stirring appeal on behalf of China, shall be appointed without any long delay, and that the means for their support will be found by the liberality of the friends to the China Mission.

MEETING OF THE AUXILIARY SOCIETY FOR THE LONDON DISTRICT, AT CITY-ROAD CHAPEL, MONDAY, MAY 16TH.

The Right Honourable Holt Mackenzie, on taking the chair at this Meeting, gave an admirable address, chiefly on the subject of India, a country with which he was personally acquainted, and in which he had known the venerable Carey, Marshman, and other faithful Missionaries. The Rev. George Osborn, Calvert Spenseley, Richard Roberts, William M. Punshon, and others, severally took part in the proceedings. The Meeting was one of the highest interest, and was most numerously attended.

DEATHS.

We deeply regret to announce the decease of the Rev. J. Hulbert at Sierra-Leone, on the 1st of April, and also that of Mrs. Bridgart, the excellent wife of the General Superintendent of that Mission, on the 3d of the same month.

DEPARTURES.

The Rev. John Priestley and Mrs. Priestley embarked at Southampton, May 5th, in the steam-ship "Dane," for the Cape of Good Hope.

ARRIVALS.

The Rev. Messrs. S. E. Kilner and W. Talbot arrived at Colombo, Ceylon, on the 23d of March, and the Rev. Messrs. Jones, Levell, and Robinson, at Madras, on the 4th of April.

The amount of contributions and remittances announced on the Cover of the Notices this month is £6,610. 18*s*. 0*d*.

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UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1817.

FOR AUGUST, 1859.

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No. 68. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

AUGUST, 1859.

THE pages of the present Number are chiefly occupied with communications from Missions in the far East.

Mr. Piercy's cheering communication from Canton will be read with pleasure.

The journals of the native labourers in India will conduct the reader to an acquaintance with the condition and habits of thinking of the people of India. The frequent itinerancy of Christian teachers through the remote towns and villages brings the knowledge of the Gospel salvation to multitudes who otherwise would never hear words whereby they may be saved.

The able letters of Mr. Simpson and Mr. Hutcheon will excite thankfulness to God, who has sent those labourers into his harvest; and will encourage the hope that for every important position the Society may deem it right to occupy, suitable agents will be found from among the young Ministers of the Connexion. For the interests of the important Missions in the East, we commend the contents of the present Number of the "Notices" to the kind attention of our friends.

CHINA.

Extract of a Letter from the Rev. George Piercy, dated Canton, March 12th, 1859.

IT is matter of real joy to me to be able to report myself increasingly vigorous in physical health, and that my family continues to improve also. Join me in ascriptions of praise to Him in whom we live and move and have our being. Hitherto I have not had in the least to regret my decision to abide at my post, with the cherished hope, that by cessation for a time from the heavier duties which have devolved on me, I might yet attain confirmed good health. Thank God for the glow of renovated health, and joyous hopes of further service in the Gospel of Christ, thus accruing to me. The reflux of feeling has, I can truly say, been strong, leading out my soul in earnest desires to devote my whole life to the work of Christ in China. The day of affliction has been, in some degree, a sanctified one; and I trust I am better for passing through the fire.

Since I last wrote, I have opened two day-schools; one, in the city, is already quite full, numbering upwards of seventy boys; the other, in the street in which we live, is of a more select character, the boys being principally children of native Christians, of servants in our families, and of others under our influence. Ten or twelve only are in attendance at present; but I shall take in a few more to give full employment to the Teacher, who is a tried Christian man, one of the first we baptized, though not a very excellent Teacher. He is better qualified, however, in a Christian point of view, than the two men whom I have engaged for the other school. Until I can obtain Christian Teachers, I must use Heathen ones; but I shall try to displace them as soon as possible. The number of scholars obtained has encouraged me a great deal; and with greater funds at my disposal scholars could be indefinitely multiplied. Numbers have had to be turned back.

Mrs. Piercy, after waiting for some weeks in the hope of obtaining an eligible school-room, has determined to make a commencement in our own house, though the space for such a purpose is small, and the school takes con-

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siderably from the quietness of a house; for Chinese girls as well as boys read pretty loud, and the noise during reading-hours is incessant. Only three girls have come in yet, the weather has been so bad every day since this school was opened: as it improves, they will come in greater numbers.

Opening these schools has involved me in considerable work of a secular description, repairing the rooms, and fitting them up, &c.; yet I have preached twice a week for the past three months, and certainly do not, by any means, intend to merge my higher engagements in those of the Schoolmaster.

I am glad to be able to report the increasing intelligence and spirituality of our members, who are under my care as their Class-Leader; and to mention that some cases of serious inquiry after the truth of the Gospel encourages us at present. The public preaching-services are well attended, and we all feel encouraged by the better class of hearers that come in, and the improved attention paid to the words of eternal life spoken to rich and poor. We are seeking a second chapel within the walls of the city, and are also looking to the villages lying contiguous to Canton.

Mr. Cox may have informed you that we have unanimously resolved to bring up Mr. Smith from Macao. This is in view of the greater claims of Canton, and of the ineligibility of Macao for Mission effort and residence, owing to many changes which have transpired there. I suppose he has fully informed you of the many reasons for this change, so I need not dwell on them.

In closing, I thankfully mention that all are in health. Mrs. Smith and her little son are well, and the rest of the Mission, save passing indisposition, are in health.

INDIA.

Extracts from the Journal of William Ambrose, Wesleyan Catechist, dated January, 1859.

JANUARY 16th, 1859.—This morning at seven A.M., we left Narasingaparumall Covil. As we were proceeding towards Chingleput, an intelligent Hindu, a sincere inquirer, who seemed to be well versed in the Tamil language, and who was going to Chingleput on an errand, slowly advanced towards us, and asked us for a book, which we gave him. He then expressed his desire to converse with us on the way, to which we gladly agreed. He then proceeded step by step to draw out answers to his questions on Hinduism and Christianity. They are as follows.

Hindu.—What is your main object in preaching and distributing books?

Ambrose.—To teach you the will of our heavenly Father.

H.—What induces you to undertake this task?

A.—First, in obedience to the command of our heavenly Master; and, secondly, a desire to see our countrymen's welfare, we have undertaken this task.

H.—O, there is very little difference between pure Hinduism and Christianity.

A.—You are quite mistaken. After stating in a few words the main difference between Christianity and Hinduism, we mildly asked him, "Where is the pure Hinduism of which you speak? The inhabitants of Hindustan, with the exception of a few, know nothing of pure Hinduism."

H.—Yes; it is true, I admit it; still I do not blindly adopt the mode of worship practised by the vulgar.

A.—Whom do you worship, pray?

H.—The only true and living God.

A.—Yes; He is the only being worthy of adoration by mortals. Will you kindly tell me how you worship him?

H.—With my spirit.

A.—Don't you find it a difficult thing to fix your attention on that Divine Being when you pray?

H.—Yes; I cannot have even a minute's command over my thoughts.

A.—This shows how feeble we are by nature, and we cannot do anything good, but by God's grace.

H.—O yes; but I should like to know why you have chapels built?

A.—It is partly for the worship of God, and partly to instruct the illiterate.

H.—Yes, it is true; so we have temples.

A.—Your temples are not comparable to our places of worship.

H.—Why, wherein do they differ?

A.—Our churches are built for the worship of the true God; yours for idols. We worship God in spirit and in truth; but you perform frivolous or licentious ceremonies.

He patiently heard us throughout, and as we were about to part with each other,

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he said, "The higher as well as the lower classes of people are led by the self-interested Brahmins, who seek not the welfare of the people." After his saying this, we parted.

A little while after this, we arrived at Chingleput. After breakfast, we walked out to the bazaars, where Mr. J. Evers read Matthew xviii., and preached from verse 11. Our attendance amounted to two hundred people, who listened with great attention and delight. A Mohammedan, who seemed rude, but very intelligent, desired us to answer his questions: we readily granted him leave to question us. "Whom did Christ mean by the Comforter?" (John xvi. 7.) "The Holy Ghost." "Is Christ a Divine Being?" "He is. The mighty works wrought by Him while on earth prove and establish the point in question." "Then why did he suffer and die?" "Because it was necessary for our salvation. 'The chastisement of our peace was upon Him, and with His stripes we are healed.'" "What induced Him to suffer and die?" "His infinite love." "Is Christ an almighty God?" "Yes." "Then he could have saved sinners without dying for them?" "His coming into the world and dying for us do not show the want of power on his part. He could have saved mankind otherwise; but the infinite justice and holiness of God required sinners to be punished, and Christ, in his infinite love and mercy, became our Mediator, suffered, and died in our room and stead." "Does Christ save all men?" "He saves all those who put their trust in him, and look up to him for salvation."

Though the object of this man was to confound us with his questions, and thereby to make the people laugh, yet we think that the people were profited by the conversation. When we were about to leave them, they asked us for books and tracts, and even after we had come away many others came to the bungalow to obtain books for themselves. As our time was short, and as our next stage was a long one, without any further delay, we proceeded to Wallajabad, and reached it at seven A.M.

Wallajabad, 17th.—At four o'clock we went to one of the public streets to preach. We were followed by a multitude. Finding the number increase, we stood on an eligible spot, and Somoo read a portion from a tract, after which I gave an address on the nature of sin. I was interrupted by a man who appeared to be very rude. I begged him to stop for a minute; but it was in vain. Then the whole crowd began asking questions. Finding that I could not manage them amidst such noise, I begged of them to be silent, and promised to answer them by turns. Then a Pandarum desired me to show where God is. In answer to his question, I said, "Show me where he is not?" To this he made no reply. Another young man, who seemed much excited, bluntly asked me what my object was in preaching. "To teach you the way of salvation," was my answer. "O," he said, "this way is clearly taught in our Puranas and Vedas: what necessity is there to hear you?" "Yes, it is true," said I; "though you refuse to hear, yet I will be glad to hear you, and to be taught by you. Please explain that way which is taught in your religion?" He knew not what to say, because he was ignorant of his own religion; but began to insult us grossly, and set up the crowd to cry out, and used all sorts of abusive language to irritate us. But we were patient throughout, only pitying their wretched condition. They even attempted to throw small stones at us, and we heard them say, "Let us take the books, tear them, and throw them at them." We were very glad when we found out their determination; for we left them without distributing any books. When they saw us withdrawing, they set up children to hoot after us, and thereby to provoke us; but we put up patiently with all their insults. We were not angry with them; but we felt much for them, because their punishment would be more severe than that of those villages which have not been favoured with the like privileges. When we returned to our resting-place, we found there two Tamil masters with their scholars. They desired us to examine their pupils: we gladly complied, gave them books, and promised to return soon and see them.

Extracts from the Journal of Somasoondrum, Wesleyan Catechist, dated January, 1859.

SINGPAROOMALL COVIL, January 16th.—Early in the morning, we went to the village, accompanied by a peon, who had offered his services to us during the time we stayed there. There were upwards of twenty people to hear us. I read Matthew xviii., upon which Ambrose preached. The people listened

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very attentively, and we hope that good will follow. After this we started for Chingleput, and in the way we met two men. One of them was very clever, and learned in the Shastras. Being a rationalist, he asked many hard and obscure questions. He said, "We, as well as you, believe that God is a Spirit; and the idols you see in the temple are not gods, but they are kept there to remind the ignorant of the existence of the Divine Being. And therefore, what is the difference between your religion and ours?" We had a very long discussion with him for nearly two hours. He at last made it out, that there was no material difference between Hinduism and Christianity. Ambrose endeavoured as much as possible to convince him of his mistake. In the course of the conversation our Heathen friend said, that we were strictly forbidden by the Queen to preach the Gospel to Hindus. They have greatly misunderstood the Proclamation, and think that the Queen is against Missionaries.

18th.—We left Wallajabad, and came to Conjeevaram. Here there is a large temple with lofty towers, and connected with this temple there is a large number of learned but bigoted Brahmins. The Hindus from all parts of Southern India resort to this place on pilgrimage. They believe that if a man visits this temple, and worships the idol in it, he will be sure to get to heaven. The Free Church Mission has a school here, conducted, I believe, by a Heathen Head-master. We are sorry to say that there is not a single Missionary resident in this large town. As soon as we reached the bungalow, three persons came to us for books, which we gladly gave them. These men soon spread the news that we had come to distribute Christian books. Consequently, large numbers of people, both old and young, came to us. We availed ourselves of the opportunity of preaching to them the Gospel of their Saviour. I read a portion from St. Mark's Gospel, and then tried to show them that Jesus Christ was their Saviour, and that through him alone they could be saved. They listened very attentively, and with gladness received our books. The people continued to come in large numbers, and when we were leaving the place, which was about three P.M., there was a large congregation, to whom we distributed the word of God.

About half-past six P.M. we reached a small village called Raja-chuthrum. It being very late, we could not preach. We stayed there that night, and in the morning went to the Bazaar; but we were sorry to find that there were very few who could read their own tongue. However, we distributed some books, but did not preach, as we could not get a congregation. We went from one street to another, but found only one or two who could read Tamil. We were very much struck with the ignorance of the people. We left them in sorrow, and set off for Streeperamtoor, which we reached about eleven A.M. This is another large town, celebrated for its new-moon festival. People from Madras frequent it every month, to offer their sacrifices and vows in the Great Temple. In the chuthrum where we rested, there were many travellers, principally Sepoys, going to Arcot. Nearly all of them could read either Teloogoo or Tamil. We distributed many Scripture portions amongst them. Then we went to the bazaars to get a congregation, but failed in this. We then went from one bazaar to another, and gave a book and a tract to each man. This large town is left without a Missionary. It is indeed in a deplorable condition; but we hope that the Lord will ere long open the way of redemption to this benighted people. This was our last stage, and we left it for Madras, filled with mingled feelings of sorrow and gladness. During the tour, we travelled about one hundred miles. In not one of the places we visited is there a single Missionary, except at Chingleput. It is a sad thing that villages so favourable to their work are seldom visited by Missionaries. The harvest is plenteous, but the labourers are few. The sound of the Gospel seldom reaches the ear of this people. When we beheld these souls perishing for lack of knowledge, our hearts melted, and our sympathies were moved on their behalf. In many places a spirit of inquiry has been awakened. The people gladly received the word of God. It was only in a single instance that we were exposed to real danger. This Missionary tour has undoubtedly been the most satisfactory ever undertaken by us. We feel much encouraged, and we hope that our Society will soon establish schools, and send Missionaries to preach the Gospel to these poor perishing souls. Our earnest prayer is, that God would bless our feeble efforts to propagate His name amongst the Heathen, that the seed we have sown may bring forth good fruit.

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Extract from the Journal of Josiah Evers, Catechist, dated Royapettah, Madras, January, 1859.

FRIDAY, January 14th.—The brethren Somo and Ambrose, with myself, left Madras this morning at five o'clock, and reached Palaveram at nine. After breakfast we walked to the Great Bazaar, taking with us portions of the New Testament and tracts. We soon pitched upon the most conspicuous spot for preaching—a place where four roads meet. Somo began by reading the second chapter of St. Mark's Gospel, and I preached to the people from a part of the seventeenth verse—"I came not to call the righteous, but sinners to repentance." The people numbered about one hundred or more. They consisted of Mohammedans and Hindus. The spirit of the congregation was for some time very encouraging. The people were steady and quiet, and listened to the address with great attention. I had spoken for about twenty minutes, and brought them to the conclusion that all men are sinners in the sight of God, when a Mohammedan, apparently a sensible man, and present on the occasion, came forward and ventured to ask us a question. His words will serve as an illustration of the peculiar bent the oriental mind has for the use of analogy in language, and for analogical reasoning: "You say the whole world is in sin—that all men are born in sin. How then can we be transformed from sinners into righteous men? Is it possible that a young ass can become a horse? No: it cannot. If man be born in sin, he cannot be transformed. If sin is the element in which he lives, moves, and has his being, he cannot be taken from it; if he were, he would die, like a fish when drawn from the water." After saying this, he apologized for interrupting us. We told him he need not do so, as we were pleased with his inquiry, and were prepared to answer him. Now, in the beginning of my address, I had referred to the creation of man, his pristine purity, and his fall by the temptations of Satan. The man had either forgotten this, or was not on the spot at the time. We were reminding him of this, and had only said a few words, when a *drunken Sepoy* advanced and said, "You say all men are sinners: am I a sinner? If you preach to us, why do you not preach to the devil? Who is the devil?" One of the congregation cried, "Ignorant men who cannot read are devils. You cannot read, and *you* are therefore a devil. Keep quiet!" There was now a great noise. We thought it good not to preach any longer, but to offer books. A large number were given away; and when about leaving the place, the Mohammedan who had asked us the first question, said, with a loud voice, "O ye people! these men have done their duty in preaching to us. You have heard them, and taken their books; now, therefore, you owe them a debt." About a dozen boys followed us to the *chuthrum*, to whom also we gave Gospels.

We were really encouraged by this morning's attempt. It is true, a disturbance was created, and we were thereby prevented from fully carrying out what we had intended. But the quiet manner in which the people heard us till the interference of the drunken Sepoy, the responses they uttered as I proceeded in the address, and the eagerness of spirit with which they took our books, served as a stimulus to us in our future labours. We returned, and, retiring to a private place, gave thanks to Almighty God for blessing us; resolving at the same time, by his grace, to labour more devotedly in his cause.

We started from Palaveram at three P.M., and halted at Cudduppary at half-past five. There is here a *chuthrum*, or travellers' resting-place, with three or four bazaars before it. This day being the last for the celebration of the great Hindu feast, the *Pongul*, we found the few men who live here drunk, and reeling about the bazaars, beating, kicking, and abusing each other. Judging it would be vain and hazardous to preach to them, we sent away the people who had collected about us, and stayed here during the night.

15th.—We left Cudduppary at five o'clock this morning. On our way, we called at a few of the villages. We offered the people books; but they refused to take them, saying, they could not read. At eight o'clock we arrived at the Goodoovanchary bungalow. After resting for a little time, we proceeded to the village with books. Knowing the place to be small, and the bazaar-street the only thoroughfare, we stood there. Somo read Matthew xxv., and delivered an exhortation to an assembly of twenty or more persons. His address consisted of two parts,—first, the insufficiency of merit or good works to atone for sin; secondly, salvation by faith in Jesus Christ. After preaching, we offered them books. The people were most of

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them not able to read, and the few who could do so were backward to take books from us. After leaving this village, we walked to another, called Nunthyvurum, about half-a-mile from the trunk-road. As soon as we entered the place, the people became violent, and seemed determined to oppose us. "We do not want your religion, we have our own. What profit do we receive by reading your books? What is your object in coming to preach? All that we want is a little rice while we live, and then we die and turn to dust." In this way the people continued one after the other. We could not quiet them. A few men came and got books.

It struck us as being remarkably strange that we should have met with such strong opposition in this small and sequestered village. The question, "What is your object in visiting us?" was constantly reiterated. We could not pass by this curious incident without examining into its cause, and tracing it to its source. To our satisfaction, however, we afterwards ascertained by inquiry that one of the young men of this village, sent to Chingleput, to the Free Church school, for his education, after remaining there for some time, ran away from thence to Madras, where he became a convert to Christianity in that Mission. Ever since that time, the people have entertained a hatred to Christian Missionaries. On our asking them whether they would like a school to be established there, they replied, they would be glad to have one.

About one P.M., we left Goodoovanchary, and in the evening entered a large village called Singa-Paroomal-Covil. We put up at the *chuthrum*. In the middle of this village is a small rock, and on its summit a temple for the worship of Paroomal, one of the incarnations of Vishnu. The idol in the temple has the face and head of a lion, on a human body. It is therefore called *Nara-Singum*, which literally means "the man-lion." The story is, that Vishnu assumed this form to destroy a giant, called Yeranean, and to save Paralathen, a pious believer, from the persecutions of the tyrant. We halted in this place for the night.

Sunday, 16th.—At seven in the morning we went to the streets. More than fifty men, beside women and children, came to hear us. Somo read Matt. xviii., and Ambrose spoke to the people. The congregation was steady and quiet. They listened to the address throughout, without stirring or talking, and seemed to be very much pleased. The occasion was interesting as well as *novel* to them: for the people informed us that the place was never visited by Christian Missionaries. Many of the men took tracts and Tamil Gospels from us.

At Chingleput, our next station, is five miles from this place, we walked on to it, the carts following at some distance. After we had gone about two miles, a Brahmin lad, running, came up to us, breathless: "The master of Paroomal-Covil," he said, "sends his salaam to you, for books." We were pleased with him, and gave him some; telling him, at the same time, that should we travel on this side again, we intend stepping over to the school to examine it. He welcomed us, and went away. Walking on a little further, two more men came to us for books. They entered into a discussion. One of them was a very intelligent man, a fair scholar in Sanscrit, and a *Vedanti*, or Hindu Rationalist. He contended that all religions are the same. He strongly objected to the use of the phrases "our religion" and "your religion." We showed him the points of distinction between Christianity and Hinduism—the former a system of light, liberty, and love; the latter of ignorance, superstition, and cruelty. He said, "Hindus as well as Christians believe in God's existence: wherein, then, consists the difference?" We conceded this to him; but replied, it existed, in the mind of the Hindu, darkened and perverted. We added, we were come to give them true doctrines concerning God, and the proper method of approaching him; of Jesus Christ, and salvation by faith in him. He confessed the error and wickedness of idolatry, candidly admitting, "that an idol is nothing in the world." We continued conversing in this way till we came to Chingleput.

During our conversation with the man on the way, he related to us an incident which he said had taken place the preceding day. This, though trifling in itself, serves to show us that the progress of education amongst the people undermines the power of the Brahmins, opens the eyes of men to their fallacious and deceitful pretensions to intellectual and spiritual greatness, and creates in the Hindus a spirit of independence. Education, like a liberator, is cutting from the necks and hearts of the people the thongs of superstition which bind on them the yoke of Brahminism. "Sir," said the man, "yesterday, it being late,

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I rested in a village by the way. A Brahmin came to the same place, soon after I arrived there. He repaired to the most public place, and sat him down on his *asanum.*" (This is generally a square piece of deer's skin.) "All the people in the village, going forward, fell at his feet and worshipped him. I alone kept aloof. The people then came to me and said, 'Sir, he is a Brahmin, a holy man: go and worship him, and you will be saved.' I said, 'He is not a Brahmin; ask him if he is one.' They persisted in saying he was a Brahmin. I then replied, 'He calls himself a Brahmin, and teacher of the Vedas; now I will quote a stanza,—let him give me its meaning.' The Brahmin could not explain it. I did so to the people. It consists of four lines. First, by birth all men are on a par—they are sudras. By performing good works they may rise to the second class. By intense study they grow to the third. Fourthly, *Brama geanum tho Bramanaha:* He who can abstract his mind from all earthly objects, and constantly fix his thoughts and meditations on the Divine Being is a Brahmin. There is no exclusiveness about it. He may be a European or a Hindu. Now is this man possessed of Divine abstraction? No. He is engaged in performing ablutions; in almsdeeds; and in repeating rounds of prayers. He belongs to the second class, not to the fourth. He is not a Brahmin, and I will not do obeisance to him."

While breakfast was preparing, Somo, Ambrose, and I, took books and walked to the bazaars. A great crowd gathered round us. I read a few verses, and then preached to a congregation of two hundred or more persons, from Matt. xviii. 11, "The Son of Man is come to seek and to save that which is lost." I appealed to them, and asked them whether they did not feel themselves to be lost. I said, "We have a Saviour who is come to reclaim the Hindu from idolatry. The Hindus have forgotten God who is a Spirit, and have fashioned out to themselves images. 'They have changed the glory of the incorruptible God,'" &c. They listened to me throughout. A Mohammedan now came to ask us questions: he did so evidently with the view of amusing the people. "You say that there is only one Saviour. Now does not Christ say, in John, 'After me shall come another?' This must be a prophet." We at once caught sight of the drift of his question, and asked him to read the context of the passage. The teacher is mentioned. His name is given — the Comforter or Holy Ghost. This cannot be Mohammed. He then said, "When Christ was on the cross, he could not come down at the call of the Jews. How, then, can he save sinners?" Knowing the partiality the Hindus have for analogical reasoning, we availed ourselves of this, and beat him down by appealing to the people. Jesus Christ, we said, came to pay a debt for us to God. If, at the call of the Jews, he had come down from the cross, the work of salvation would not have been finished. The whole debt would not have been paid. Would a creditor be satisfied with five hundred instead of a thousand rupees, lawfully indebted to him? He then asked us some more questions, but good came out of evil; for we, by this, were enabled to speak of the sufferings of Christ, and several other subjects, which we should have omitted had we met with no opposition. We continued the discussion with the man for some time. The people began to grow indignant; and, finding it useless to talk with him, as he still persisted in his foolish queries, we stopped him at once, and offered books to the people. There was a great rush now; books were snatched by the people from each other; men followed us to the carts; numbers came afterwards and got books from us.

(*To be continued.*)

Journal of a Missionary Tour, performed by the Revs. P. J. Evers, Silas E. Symons; and Soobramonien Iyer, during the month of March, 1859.

On Thursday evening, the 10th instant, Mr. Symons, myself, and Soobramonien started to reach Mootacawren choultry, at least by nine o'clock; but after travelling about half the way, where is a place called Pawrpou-chavady, we thought it prudent not to proceed further till next morning, and took up our abode for the night in the verandah of the chuthrum, where we spread our carpet and mat to take tea, and to repose for a few hours.

At two o'clock next morning, we started with the intention of breakfasting and preaching at Mootacawren choultry; but as we did not know exactly where this village was, we found, after daybreak, that we had left it two or three

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miles behind, and that we were advancing towards Vawnien-chavady, which we reached at eight A.M. Here we met a large number of people, who were returning from Tripaloor, a town ten miles south of this, held sacred by the Hindus. Some of the men were intoxicated; and while we were addressing the people, one of them interrupted us. This interruption, though not agreeable to us, still turned out to our advantage; for it afforded the bystanders, especially two young men of the Kamala caste, an opportunity for making several inquiries concerning Christianity, which seem to have been awakened in their minds on their hearing us preach, and seeing our books and tracts. Some of the inquiries made by them are the following:—"The Hindus say that to obtain heaven it is necessary to see God: what do you say to this?" "How may a man secure the forgiveness of his sins?" "Is the Hindu doctrine of the transmigration of souls a correct doctrine?" "Do you believe in this doctrine?" "What does your Christianity say concerning the state of the soul after its separation from the body?" "Suppose that we remain Heathens, but *meditate* on Christ, shall we be saved?" "If we embrace the Christian religion, should we be obliged to eat beef?" The last two inquiries were made in the bungalow, to which they came two or three hours after we had returned from preaching. On this occasion there were others of their own caste, who had come with them to obtain Teloogoo portions of Scripture. Sooben gave them as many as were required, and when they read the first verse of Mark's Gospel, they wanted to know how there was a Son of God, when we had told them that there was only one God. We had then to inform them of the Scripture doctrine of the Trinity in Unity; after which they seemed to be satisfied. They then wished to know if we had seen Christ. We told them we had not, and that we could not expect to see him with our bodily eyes, because he is not now in the world. They then said, "When was he in the world?" "Nearly two thousand years ago." "How do you know this?" "By the Gospels." "Who wrote them?" "The disciples of Christ, those who saw him, and heard him." "Then *you* have not seen him?" "No, we cannot see Christ now, but after death, when our souls return to God, then we shall see Christ." "Where is the advantage, then? We cannot obtain salvation unless we see him?" No; to be saved it is not necessary to *see* Christ. You and we are guilty men: we require forgiveness, and this forgiveness we may obtain by *trusting* in Christ. For a criminal to be saved from execution, a sight of his sovereign is not so necessary as the pardon which the sovereign is able to bestow. Leave seeing God to a future time, and seek that which you, as guilty, dying men, need." "Then we are all guilty, are we?" "Yes, you are, and you must make haste to save yourselves through Jesus Christ."

Another subject of our conversation was concerning the use of images in worshipping God. They said that their religion taught just what Christianity teaches,—that there is one God, and that he should be worshipped in spirit and in truth. To this we said, "But you do not do what your religion teaches: you worship idols." "No, *we* do not: idols are for the *ignorant;* they cannot, on account of their ignorance, worship God without idols, which they use as representations of God: we give them idols, and say to them, 'Find your way to God through these.'" "But," said we, "those are not fit representations of God. To represent God they ought to possess those qualities or attributes belonging to God, at least in a limited measure." They then wished to know what the attributes of God were. We mentioned some of them, and showed that idols did not possess any one of these. After this they said, "Why do the Kamala caste presume to be gods?" These men said this, believing we did not know they were of the same caste. We answered, "They are not gods: the reason why they presume to be divine is this,—they furnish the Hindus with idols of metal, wood, and stone, and therefore think themselves the Priests of the people, and despise the Brahmins, who cannot do without their help." This answer did not satisfy them; for they remarked again, that the artisan or Kamala caste were really divine, because they have power to create *out of nothing;* for example, build a house without materials, construct hundreds of railways without the least trouble! We said, "They cannot create out of nothing. God creates, because he has almighty power." They rejoined, "The Kamalens have this kind of power." We said, "No: here is a proof that they are not almighty. Let a Kamalen be seized or beaten by ten or a dozen men, what would he be able to do to those men? Would he be able to destroy them?" "Would God be able to destroy them?" they rejoined. We

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answered, "Yes; he is able in a little while to destroy all this world." They said, "That is enough; you have made a good reply." The last question they asked was, "Is it possible for us to remain Heathens, and still be the disciples of Christ, and be saved by him?" To this we replied, "You *must* become Christians." This put an end to our long conversation. They went away, and ten minutes after we started for Tripaloor.

We got to this place about half-past six in the evening; but, as it was late, we arranged to remain till seven o'clock next morning, to be able at least to distribute some tracts and books before we proceeded any further. In the morning we set off with a good supply of books and tracts, and went distributing them from house to house. It was the proper time for this kind of work; for we found each man seated on his little pial, one conversing with his neighbour on business-matters, another cleaning his teeth, a third arranging the articles in his bazaar, a fourth writing on a cadjan, a fifth, who was a master, beginning the work of the day with his noisy pupils. We visited his school, and gave to those lads who were able to read a few tracts, and to the master a copy of St. Luke's Gospel in Teloogoo. At this place we found *one* little girl, about seven years of age, able to read Teloogoo, and to her we gave a Gospel.

After going in this manner through the town, we started for Pavazakawrenchavady, a very small village in the way to Thirookazookoondrum. This village, opposite to which are the ruins of Mahabalipooram, we reached about eleven.

After breakfast, we started for Thirookazookoondrum, a large town, surrounded with hills containing two large temples, one of them built on a hill, which has two ways, one for ascent, the other for descent. We got to this place early in the evening, and about an hour after our arrival we went out to preach. We stood opposite the place where we stayed, which is about the centre of the town, and began by addressing one individual, to whom Soobeh had given a tract that contained an abridgment of the Ten Commandments. I said to him, "Look at these commandments, and see if all men have or have not broken them." I then read the first, and put it to him to answer, whether he and his townsmen had not broken that command. He acknowledged that he and they were guilty; but at the same time said that it was a thing from which they could not refrain, because his forefathers had instituted polytheism. Further he excused himself and his countrymen by saying that idols were necessary to bring God to remembrance, and to represent him in material form. We said, "God cannot be represented by anything in this world, he is invisible: 'No man hath seen God at any time.'" He then said, "Yes, that is true; our religion also teaches this." "Then why do you set up idols?" we asked. He said, "We do not set them up; our fathers did so, and we must follow them in what they practised." By this time others had gathered around us, and were listening to our conversation. One of these wished to know what books we had. We said, "Books which impart religious knowledge." "Have you not books on the sciences?" "No," we said; "we have books only on religious science; and such books are very important books." "How important?" "By their giving us knowledge which will be to our benefit, not only in this world, but also in the heavenly world." "Explain yourself: do not our Sastherums communicate religious knowledge?" I said, "Yes; but what they communicate is not sufficient. We value the truths contained in your books; but what they contain is not enough to show me, for instance, how I may obtain the remission of my sins." "Our books do teach," he said, "how men may be saved." I said, "What do they say? You speak highly of the Noyanawr" (author of the Cural): "what does he say?" "Why, this, that for a man to be saved, he ought not to destroy life." "But man *has* destroyed life, he has sinned. I have sinned, and God must punish me; but I wish to escape: show me a way whereby I may escape." "Does your Sastherum show a way?" he inquired. We said, "Yes; and that way we will show to you." We then preached unto him Jesus, as an incarnate God and Saviour, dying in the stead of men, and dying of his own choice, and from the love wherewith he loved us. "But," said the man, "how did Jesus die?" And we had to tell him, how that by wicked men he was crucified and slain. "But why did he not deliver himself?" the man asked. "Because he came to die: if he had not come for this purpose, it would not have been necessary for him to become man." "But did not Jesus Christ, by allowing these wicked men to kill him, only increase their sins? How were they saved?" "Their very killing him was a proof that they did not believe in him. If they had believed on him, they would never

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have killed him: still, even these obtained pardon afterwards, when they repented and fled to Jesus by faith for salvation."

Here an old man, who had heard the whole of our conversation, interposed, and said to him who had been speaking to me, "You do not understand the matter rightly. When those wicked men would not believe on Christ, he allowed them to kill him, in order to punish them severely: does not God do this to sinners when he wishes them to be punished for their sins?" The man accepted this explanation, and then asked for a book. We had opportunity here for distributing a large number of Teloogoo Scripture portions and tracts. One or two young men who knew a little English wished us to give them English Bibles; but we had none with us. We have promised to take them some the next time we go there.

Early on Sunday morning we left for Chingleput, which we reached at nine A.M. We rested here the whole of the day, and preached at four o'clock. I began preaching to three or four Brahmins who were seated under a verandah, and as I spoke on, a goodly number of people collected around us. I spoke to them from, "There is one God, and one Mediator between God and man, the man Christ Jesus." They acknowledged that there was one God, and yielded also this point, that the polytheism which existed in the world had been originated by man. I then showed them that idolatry was contrary to the will of God, and that as they knew this, they should forsake it. But they had already become guilty by sinning, and were subject to the wrath of God, and what would they do now to escape? They could not of themselves find proper means of escape. No man in the world could point out the way for our deliverance from the punishment awaiting us. God only could, and he has pointed it out. Jesus Christ, from his love to man, undertook to bear the sins of the world; he suffered in our stead. Just as this last sentence was uttered, one of the Brahmins with whom I began, interrupted me by pointing to one near and saying, "Would this person suffer in my stead?" I answered, "Yes, if he loves you dearly." "What!" "If he loves you, I say; take an illustration:—There were two who loved each other dearly, and when one was condemned to die, the other interposed and offered to lay down his life for his friend. In the same manner, Jesus Christ, from his boundless love to mankind, became man, and laid down his life a ransom. And whosoever believes this truth is saved by Christ." All of them received this but one, who said, "What you tell us seems to be a pleasant story: there is nothing of reality about it. Others rebuked him, and said, "Hear all patiently; and what appears reasonable, that receive; what unreasonable, reject." I said, "You are at liberty either to believe or disbelieve, because you are responsible to God for what you do, and I am for what I do." All exclaimed, "That is right." After speaking a little longer, we distributed a good number of Tamil and Teloogoo Gospels and tracts, and proceeded to another part of the town, where Mr. Symons preached, having Sooben as an interpreter. He spoke to the people about Christianity, as the only religion which can make men holy and happy. He showed them that all are infected with a disease, the disease of sin; that all have been bitten, as the Israelites were, by a serpent, and this serpent was sin; and, in conclusion, he applied to the people's hearts the passage, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." Here also, we distributed several Gospels, and returned to the bungalow for rest and refreshment, preparatory to our leaving for Wallajabad, which is about twelve miles west of Chingleput.

At a quarter to three in the morning we started; and did not reach the town of Wallajabad before nine o'clock. It took us a little more than six hours to make twelve miles; slow travelling indeed! Here we stayed in the Free Church Mission-house, which is vacant at present. Five months ago a European Missionary resided here; but he was withdrawn to Madras, to supply the place of others. Here the Free Church Mission has a school, which was commenced two years ago, at the request of the late Major Brett, who, it seems, first established a private school here, and on his removal to Vizagapatam requested the Free Church Mission to take up the school, and assisted them by presenting to them the premises they now possess, and a good donation to begin with. The number of children receiving instruction amounts to 322, one hundred of whom are little Hindu girls, of different castes, but none of the Brahmin. The Teachers are all of them Heathens; but they teach the Scriptures and explain them, though not as Christian Teachers would do. They have to teach doctrines opposed to their own religion, and these to lads of their own faith. Many of them know

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the truth, and, whether willingly or unwillingly, they teach it; yet they themselves do not obey it. O that God would grant these strength to confess and practise that truth, which they cannot but approve of in their own minds!

At four P.M. we went into the town, and stood at the end of one of the principal streets. I began by reading 1 Timothy i., and while I read, a good number of people gathered together. After reading fifteen or twenty verses, I preached to them from, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." As the preaching proceeded, the number of hearers increased; and amongst them there was an old Mohammedan, of the Lubbay class, who came forward, and placed himself just in front of me, showing that he intended to open a discussion. He waited till I had spoken, and began with the question, "What is sin?" I told him that the setting up of other gods was sin. He did not understand this, and therefore remarked, that as man could do this, it showed that man was superior to God. I said that the gods of whom I spoke were the idols of the Heathen, the graven images they had set up, and were worshipping, and that as they did this they sinned against God. None of the many Heathen who heard this statement attempted to oppose it; but the Moslem seemed bent on saying much, and therefore proceeded to ask why God did not prevent man from sinning, when he had it in his power to do so. Here I had to show him that man was a moral agent, free to act, responsible for his actions. And then we came to the subject of Christ's death, as the means of procuring forgiveness for us. He found fault with Christ for having suffered himself to be killed, and imputed his dying to his inability to save himself. With an air of assumed triumph, he exclaimed, "If he was not able to save himself, could he save others? Your Christ was killed, and, like many others, he has gone the way of all the earth." I interrupted him by saying, that though Christ died, he rose from the dead. "What!" he exclaimed, as did also another Mohammedan, "can one rise from the dead? Has such an event ever occurred?" Again and again I told them that Jesus Christ rose from the dead, and that at the last day all the dead should be raised. They laughed at this doctrine, and the old man, to prolong the conversation, inquired where this Jesus was whom I declared to have risen from the dead. I said, "He is now in heaven." "And how did he get there?" he asked. "Was a hole made in the sky for him to find his way through?" By this we concluded that he was an ignorant man, and that he should be regarded by us with pity. He knows a little of some of the events recorded in our Scriptures; such as the destruction of Sodom and Gomorrah, to which he referred, and said that Jesus, if he were God, would have destroyed his persecutors, as God destroyed the inhabitants of those cities. He acknowledged twice or thrice that the doctrine of Christ was correct, but those who have corrupted that doctrine he believes to be the disciples of the Saviour. He called these devoted men "base deceivers." There were other subjects on which he touched, such as the inconsistency of professing Christians, the Lord's Supper, which he thinks is a ceremony bacchanalian in its character, and which I in vain tried to show was not what he affirmed it to be. Some of the figures and illustrations he used were of a very indecent kind, and we were glad when he was interrupted by a respectable Kamalen, who wished to know what we were talking about; and, on being told that it was about the Christian religion, he said, "We will talk about it in a proper way. Let us consult the Scriptures: Sir, show me one of your books." We gave him one, and others asked for themselves; but as some of them made a rush towards us, especially the boys, who always manage to get very near the books, we stopped distributing, and moved on to another place, where we gave away some. The Kamalen followed us, and read the first verse of the first chapter of St. Mark, and inquired how God could have a Son. We told him that this was beyond the comprehension of our minds; but that, as we believed the Bible to be a revelation from God, that which we could not understand should be received with implicit faith. God has told us that Jesus Christ is his Son, and this we must believe. Then he wished to know where Jesus was before he was born. We told him that he was in heaven, and that he is the eternal Son of God. After this he read on, and when he came to the word "messenger," inquired who the messenger was. We satisfied him by telling him to whom it referred, and then he went his way.

While returning, we stopped and visited the only Protestant Christian living in this town. She is an old woman, and was one of our members

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when we had a Mission here. Her house is near the old chapel, of which she has taken care a good number of years. The building is decaying, and the roof will soon fall in. We read to her, and spoke concerning the necessity of turning to God, and of His willingness to receive returning sinners; and while she heard, the tears trickled down her face, and they showed she felt it was necessary for her to turn unto her offended Father and God. After this we prayed for her, and left.

Early next morning we started for Chingleput, which we reached about eight o'clock; and, after giving the bullocks a little rest, we started for Goodoovanchary. Here Mr. Symons and Sooben went out with portions of Scripture and some tracts, and distributed them amongst the villagers, who gladly received them, except a few Brahmins. In the morning we came to Meenumbawkum, and, after resting there a few hours, we started for Madras, and felt thankful to God for what we had been able to do during our short tour, and for the journeying mercies which we had experienced.

Extract of a Letter from the Rev. William O. Simpson, dated Trichinopoly, March 25th, 1859.

THE ordination of Mr. Evers was to me a most beneficial service, and I trust long to retain in memory many of the weighty advices contained in Mr. Jenkins's charge. Of the District-Meeting, you will have heard full particulars from other sources. I speak for myself in saying, that at no District-Meeting which I have attended have I obtained so much good to my heart, or gathered so many suggestions of importance to my work, as at this one. The Meeting appointed Mr. Cockill to be my colleague at Trichinopoly this year, with our native Missionary, Mr. Gloria.

Mr. Cockill travelled with us to our station: we came down by posted bullocks, and were only five days on the road, travelling forty miles a day; so that we had little opportunity for Mission labour. The Sunday we spent at Tindevanum, and were fortunate enough to meet with Mr. Baerline, of the German Mission, Cuddalore. We were just about holding a little English prayer-meeting on our side the bungalow, when we heard the sound of singing from the adjoining room, and soon discovered that the devotion was being conducted in Tamil. It was Mr. Baerline having prayer with his servants. Mr. Cockill and I joined the group, and thus made the acquaintance of a brother Missionary. We had much conversation during the day upon our common work; and I was very glad to find that our German friend held views substantially the same as our own on the question of caste Christianity. At five in the evening we went into the village, and found our way to one of the principal temples, fronted by a fine open space of ground, very much like a village green in England. A few granite blocks lay on the ground; and, seated upon these, Mr. Baerline addressed a young man near, and asked him what benefit Seeva had conferred upon the people, that this temple should be erected to his honour. Thus opened our discourse: our young friend was soon joined by others. Into the hand of one young man I put St. Luke's Gospel, and requested him to read the parable of the prodigal son. He did so, and I followed by an explanation. Meanwhile, our congregation increased to about fifty, chiefly Brahmins, with whom we discussed the folly, immorality, and unreasonableness of idolatry. Many young people were around, and as the sun had set, and the shadow of the night was fast gathering round us, I closed by a few words of advice to them, praying them that, as they must decide some day between these rival creeds, they would be sober and earnest in their inquiries after the truth. Thus we sowed the seed by the way-side, and left in that Heathen village a testimony for Christ,—that their souls were his property, and that he willed their recovery from barrenness, to fruitfulness in good works. Next morning we were on the road.

You will be pleased to hear that the help afforded me by the District-Meeting has enabled me to place the vernacular work on a satisfactory footing. The labour of the English cause devolves chiefly upon myself. We required two sermons a week. Mr. Cockill takes one week in a month. I also take three hours daily in the English school, and three sermons or addresses a week in Tamil. Mr. Cockill is thus set almost at liberty for the study of the language; and I am

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happy to say that in it he is making good progress. He accompanies Mr. Gloria or myself three times a week to our open-air services. Mr. Gloria is engaged daily in preaching to the Heathen, or in addresses in our house-services. Perhaps a short sketch of each of these branches of labour will interest you more than any extracts from my journal, and give you a more connected view of the operations in which another year, if God spare us, will be occupied.

Street-preaching.—We have now five preaching-places in the streets. By "place" I mean fixed spots to set our foot upon:—beneath the shadow of a tree; the corner of a bazaar; a bridge where three or four roads meet; where at certain times and fixed hours we make our appearance as witnesses for Christ. "Place," in the English sense of that term, we have but one,—our Tamil school. We shall soon have another in our English school; and I feel anxious to get some kind of a "place" in the three other localities where our appointments lie. My idea is, to rent or purchase a piece of ground large enough for a common bazaar-shop, build it after the same simple style of architecture, only substitute pillars for the ordinary mud walls, and fill up the space between with bamboo lattice-work, so that people could gather round, see, and listen. Let the front be furnished like a common bazaar-shop with a bamboo tatty, to be lifted up on poles when we are there to preach, and let down to close all when we are absent. I attach some importance to such localization of our services: it goes somewhat to settle our congregations, and keeps us within the line of the law in case of any disturbance. And perhaps in these days, we shall find the latter a weighty consideration. One such place may be built for twenty-five or thirty rupees; and any friend to vernacular street-preaching may complete our requirements on this station for £9. Of these five places, two are new, Thennoor and Wassior. I went down with Gloria to commence the work at Thennoor. We took our stand beneath the shade of three fine trees by the side of the public road. A few young men gathered round; a long string of women returning from the well stayed to rest a while; labourers loitered with their tools on their shoulders; Coolies coming in from the villages laid down their bundles of straw and baskets of fruit; and the dwellers in the neighbouring houses squatted, rubbing their teeth. By the time I had finished the introductory reading of a chapter, one hundred people were present, to whom Gloria preached an excellent sermon upon, "There is one God, and one Mediator between God and man." The other brethren have been there twice since, and on each occasion have had good congregations. I do trust that this extension of labour will be blessed by our Divine Master to the awakening of many souls.

Schools.—Our numbers are increasing fast. The school was formerly held in a rented house in the Fort; but now, by the consent of our Chairman, I am erecting a brick and thatched building on my compound: it will cost about three hundred rupees, which sum I hope to procure on the spot. It will hold two hundred boys. Providentially, a good schoolmistress has been brought in our way, and we are now preparing a building suitable for a girls' school, both for day scholars and boarders.

House-preaching.—You may remember that two years ago I made an attempt at this class of operation, but was obliged to desist from lack of agency. Now, however, the case is different, and we have the place fairly at work. Perhaps a sketch of one of our house-services will put the agency before you in the clearest light. I have attended several of these meetings, and some of the best have been at the house of our Tamil Schoolmaster, Asurvatham. A chair was placed for myself. Mats were spread upon the floor for the congregation, which consisted, at first, of the family, husband, wife, and children. Testaments were placed in the hands of those who could read, and we read in rotation, verse by verse, the history of the annunciation. Meanwhile the landlady of the house, a Roman Catholic, with her children, sat down with the rest. And then, the door opened, a Heathen head peeped in, and its owner entered and sat down; and another, and another; until we had perhaps twenty-five people, Heathens, Roman Catholics, Protestants. Then departing from the rigidity of our home ecclesiastical services, choosing rather to adapt myself to the habits of the people among whom I labour, I called to my side the youth who could read the most distinctly. He read each verse, and I followed with the explanation; so on to the end. I concluded by pointing out the most important lessons contained in the passage. Mr. Gloria and I engaged in prayer, and so finished the service,

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We have such services on three evenings in the week, and those who know India best will sympathize with us in placing much stress upon these house-preachings, because of their influence in the most favourable manner upon both Heathens and Christians, both old and young.

Village-tours.—In accordance with a Resolution of the District-Meeting on the subject, I have made arrangements for several tours during the year. To-morrow Mr. Gloria and I start on the first: it will carry us fifty miles to a large town called Carvor, which we intend to be our chief place, preaching in the villages, however, both going and returning. I will send you notes of our progress.

Such is our daily work. I would not have you run away with the idea, from anything I have said in this letter, that we have no room for more men on this station. The Circuit, as it is now, should be considered as in its lowest state: it could not be lower, and be deemed a properly-worked Mission. Upon our present places we can ground extension of labour measured only by the number of men you send.

Since commencing this letter, I have received a note from Mr. Gloria: from it you will see that we also, with our Tinnevelly and Travancore brethren, are likely to experience some annoyance and obstruction in consequence of the "Royal Proclamation." We commend ourselves to your prayers. The sacramental service, so kindly forwarded, has arrived, and done duty, to the no small pleasure of our native Society, whose thanks you will be pleased to convey to the donor.

Extract of a Letter from the Rev. John Hutcheon, A.M., dated Bangalore, March 24th, 1859.

A THIRD JOURNEY TO MYSORE.

AFTER passing through a rather trying and unpleasant transition-state in connexion with the Institution, I gave the pupils their Christmas holidays on the 28th of December. Next day, I started for Mysore, in order to give Mr. Banks some assistance in getting the property of our late Brother Hardey arranged, and sent off to Bangalore. I arrived at Mysore on the 30th, about one P.M. Just a twelvemonth ago, I paid my first visit to it; and then I had the happiness of enjoying the society and hospitality of Mr. and Mrs. Hardey. I visited it again in April, 1858; and then I found a disconsolate husband weeping over the grave of his departed wife,—Mrs. Hardey was gone! This time I seemed to be visiting the ruins of a household,—Mr. Hardey was gone! The echo of the empty rooms, as I passed through them, appeared to say, "All flesh is grass, and all the glory of man as the flower of grass." "There is but a step between us and the grave." "The place that now knows us, will soon know us no more for ever." "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." I cannot describe the feelings of which I was the subject, on taking down from the walls the portraits of my departed brother and sister, and their dear orphan boy. My heart and soul yearned over the little fellow. The Lord bless him!

Thank God, however, the scene was not all sadness. I found the little Christian Society cleaving to Mr. Banks with greater attachment and affection, and hearing the words of everlasting life from his lips with greater earnestness, than they had done before. Then, on the first morning of the new year, we had a regular service with them. Mr. Banks married a couple, after which some sixty men, women, and children sat down to take breakfast together. The meal consisted of rice, curry, coffee, and plantains,—an Indian fruit. The leaves for dishes, the fingers for spoons, and the floor for both table and chairs, made the whole scene one of interest and novelty to me, as I had never witnessed such an occasion before. Then its importance in a religious point of view ought not to be overlooked. There is nothing that so destroys caste and caste feeling among the natives as eating together. We had some singing and prayer; and then parted, I believe much better for the exercises by which we had begun the new year.

After examining the schools, and making other arrangements, we left Mysore on the 6th of January to attend the District-Meeting at Bangalore. Just before we left Mysore, we went up to the top of Chalmundy, a hill beside the town, on the top of which there are two large Shivite temples. After examining the hill, the temples, and two cars, with the most disgusting figures which one can conceive, a large crowd

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gathered round us, and we preached to them for a considerable time. On our way down, we met five men who had come from Chittledroog, a distance of more than one hundred miles, on pilgrimage to this scene of abomination. In the course of our conversation with them, we asked them what they had got by coming; and their reply was, "We have got plenty of trouble and expense." They seemed convinced of the folly of such things; but yet, through the terrible power of superstition, they were the willing dupes of their wicked Priests.

On our way to Bangalore we rode our ponies, in order to preach the Gospel and distribute tracts and Scriptures at the different towns where we stopped. In one place where we stayed part of a day, namely, Mooddoor, we spent a considerable time conversing with the Amildar, or chief Government officer, of the town. He is a Brahmin. He was first taught to read in one of our schools in Goobbee. He afterwards became one of our Moonshees. Lately, however, he obtained this Government appointment. While we urged upon him the necessity of at once giving his heart to God, he wept several times,—a most rare sight among the Hindus. I read and explained to him St. Paul's *circumstances*, his *retrospect*, and his glorious *prospect*, as described in 2 Tim. iv. 6—8. He seemed to feel the ennobling nature of true religion; but still, although he appeared to be very hopeful, yet almost every situation of Government is attended with so many difficult and trying circumstances, if he does not soon decide for Christ, his convictions will become like the morning cloud and the early dew. At other two towns we conversed with the people, visited some native schools, and gave away portions of Scripture and tracts. We spent the Sabbath at a place called Biddidy, about twenty-four miles from Bangalore. In the morning early I went out to the town, preached for about three quarters of an hour, gave away all the books I had with me, and then invited all those who wished to converse with us, or obtain books, to come to the bungalow. After breakfast Mr. Banks conducted service with the servants; and during nearly the whole day we had crowds of persons coming for books. We took an opportunity to speak with as many as we could. After a ride of nearly ninety miles, we reached Bangalore on the 10th of January.

The District-Meeting began on the 11th, and the greatest harmony and affection prevailed. I believe the Spirit was poured upon us from on high; and we were enabled from the heart to give ourselves again to the Lord and to his cause. The anniversary services were never more encouraging. The collections amounted to nearly £23,—more than had ever been realized on any former occasion. Three cases of liberality deserve to be mentioned. Just as I was going into the pulpit on Sunday evening, a friend put £1. 2*s*. into my hand, as the subscription of a poor pensioner whose salary is only £1. 10*s*. per month. On the Monday evening, after the public meeting, a friend put a gold watch into my hand to be added to the collection. This has been sold for £7 since. Then, on the following day, I called on a member of the congregation, and he said he was so much pleased by the meeting that he had not brought so much money with him as it was worth; and hence he gave £1 to be added to the collection. Thus in various ways we felt our hearts encouraged. The number of conversions among the European soldiers, the baptisms which had taken place on all the stations during the year, the slight increase of members in the District, their improved piety, the new chapel nearly finished, and the prospect of speedy assistance,—all led us to thank God and take courage.

THE INSTITUTION.

In my last letter I mentioned the difficulties through which the Institution was passing. The triumphing of the wicked, however, is short. At the District-Meeting we decided that at present our principal energies should be concentrated on the Canarese branch of the Institution. Hence, on the 20th of January, I began the labours of the new year by an exhibition of the dissolving views with the magic lantern. I also gave an explanation of some of the principal astronomical phenomena. There were three or four hundred boys present. Next day, at seven A.M., we began the regular work of the session. There were about seventy boys present. Since then it has been improving in numbers and in interest every week. The number is now up to one hundred and ten; and almost every day the old students are returning. You will also be glad to hear that it is now made more thoroughly Christian than ever it was before. In four of the classes the First and Second Catechisms are repeated every morning in connexion with the Bible lesson. The Institution is closed as well as

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opened every day with prayer; and all the Teachers but one are Christians, and he is the teacher of the alphabet. The very peon, or servant, is now a Christian. In three of the classes we teach the boys their own language one hour every day. By this means we not only teach them to read and understand their own language, but we get a large quantity of religious truth into the minds of many who do not stay so long at school as to be reached through the medium of the English. We feel that the honour, efficiency, and prosperity of the Institution will now in a great measure depend upon the superiority of the education which we give, and the shortness of the time in which we give it. In order to cast a little interest into the two higher classes, I have been giving simple lectures once a week on the history, principles, construction, and use of the steam-engine. In all our endeavours, however, our constant aim is the salvation of the boys; and we are sure it is your daily prayer, with ours, that God would soon grant us to see this best of all fruit. I may also add that, since the arrival of our new brethren, Mr. Cummings assists me a little, and relieves me two mornings a week, for the purpose of going out to the pettah and the villages to preach.

CATECHISTS.

One of our greatest difficulties has always been the want of properly-qualified native assistants. This I resolved to remedy as far as possible. Two young men of considerable promise, named Abijah and Daniel, are now undergoing a regular course of training. That course embraces considerable variety. They go out with one or other of the Missionaries every morning, and preach in the pettah and the villages. I then require them to teach Canarese one hour every day in the Institution. In the afternoon they have one hour at Canarese with my Moonshee, in order to become thorough masters of the language. Then I take them another hour privately in my study. Three days of the week I go over the evidences of Christianity with them; and the other two days I explain the doctrines of Christianity in a kind of system, and give them outlines of sermons upon them; and show them how to make sermons. These instructions are chiefly in English. They are fine spirited young men, and decidedly pious. We commend them to the special prayers of the church. I hope to be able to send you an extract from one of their journals by next mail.

DEPARTURES, &c.

The Rev. John Waterhouse embarked at Liverpool, May 21st, in the steam-ship "America," for Newfoundland.

The "John Wesley" sailed from Sydney, April 11th, having on board the Rev. Joseph Waterhouse, with the Rev. Messrs. Thomas Baker and Charles B. Baird, and their wives, for Fiji, and the Rev. Jesse Carey and Mrs. Carey, for Rotumah.

The Rev. John Pinkney and family, and the Mission party, on their voyage to Madras, were all well on April 20th, when the "Earl of Hardwick" was spoken by a homeward-bound ship.

DEATHS.

With no ordinary feelings of regret we announce the death of the Rev. Walter Lawry, who will be remembered as the first Missionary of the Society to the Friendly Islands, and more recently General Superintendent of the Society's Missions in Polynesia. The event took place at Paramatta, March 30th, 1859. Mr. Lawry was in the sixty-sixth year of his age, and the forty-third of his ministry.

Mr. Joshua Thomas, Spanish Schoolmaster at Puerto Plata, St. Domingo, died on the 2d of April last.

The amount of contributions and remittances announced on the Cover of the Notices this month is £3,987. 19*s*. 10*d*.

LONDON: PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

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Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
Islington	39	15	8
Stratford	1	9	8
Hornsey-Road	1	0	0
Enfield	2	2	0
Hackney-Road	7	12	6
Highbury	12	7	1
Walworth	12	1	5
King's-Cross	15	0	0
Poplar	20	0	0
Sydenham	4	18	6
Spitalfields	13	1	11
Cambridge	4	0	0
Stoke-Newington	17	0	0
Stanhope-Street	7	7	0
Seamen's Chapel	6	6	4
Hinde-Street Ladies	9	1	0
Tottenham	17	9	11
Kentish-Town	10	0	0
Deptford	10	0	0
Hinde-Street	26	4	8
Peckham	12	15	6
Jewin-Street	16	0	0
New North-Road, Juvenile Association	2	10	0
	268	3	2

LIVERPOOL DISTRICT.

Warrington	38	0	0
Lancaster	20	0	0
St. Helen's	18	18	7
Runcorn	16	0	0
Chester	15	0	0
	107	18	7

HULL DISTRICT.

Hull, West	169	3	4
Hull, East	38	4	7
Beverley	52	0	0
Gainsborough	20	0	0
Grimsby	50	0	0
Barton	75	3	8
	404	11	7

LEEDS DISTRICT.

Second Leeds	88	8	3
Wakefield	85	0	0
Pontefract	50	14	6
Knaresborough	50	0	0
	274	2	9

EXETER DISTRICT.

	£.	s.	d.
Exeter	45	17	2
Barnstaple	20	0	0
Bideford	12	0	0
Tiverton	8	0	0
	85	17	2

NEWCASTLE DISTRICT.

Newcastle	50	0	0
Gateshead	58	6	0
Sunderland	58	16	11
Houghton	10	0	0
North-Shields	25	0	0
	202	2	11

MACCLESFIELD DISTRICT.

Macclesfield	25	0	0
Leek	55	0	0
Uttoxeter	17	13	11
Congleton	17	7	0
Burslem	39	0	0
Newcastle	10	7	4
Northwich	39	0	0
	203	8	3

MANCHESTER AND BOLTON DISTRICT.

First Manchester	10	9	2
Second Manchester	7	16	0
Fifth Manchester	8	6	6
Altrincham	10	0	0
Haslingden	73	10	2
Rochdale	17	13	11
Bolton, North.	20	0	0
	147	15	9

WHITBY AND DARLINGTON DISTRICT.

Darlington	50	0	0
Barnard-Castle	28	0	0
	78	0	0

NORTH WALES DISTRICT.

Liverpool, Welsh	42	0	0
Pwllheli	31	2	0
	73	2	0

YORK DISTRICT.

	£.	s.	d.
York	91	3	2
Tadcaster	136	11	10
Easingwold	40	0	0
Thirsk	32	5	0
	300	0	0

SHEFFIELD DISTRICT.

Sheffield, West	79	5	3

PORTSMOUTH DISTRICT.

Portsmouth	4	7	0
Salisbury	2	12	0
	6	19	0

BRISTOL DISTRICT.

Bristol, North	214	4	9
Kingswood	52	16	4
Chepstow	3	15	0
Newport	15	0	0
	285	16	1

CORNWALL DISTRICT.

Bodmin	51	12	7
Gwennap	21	10	0
Hayle	34	1	2
St. Columb	27	0	0
Camborne	15	0	0
	149	3	9

HALIFAX AND BRADFORD DISTRICT.

Sowerby-Bridge	24	0	0
Great-Horton	15	0	0
Skipton	13	13	0
Denby-Dale	10	10	0
	63	3	0

BATH DISTRICT.

Bath	70	3	0
Shepton-Mallet	35	0	0
Midsomer-Norton	30	0	0
	135	3	0

DEVONPORT DISTRICT.

Liskeard	36	5	0
Plymouth	10	0	0
	46	5	0

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CARLISLE DISTRICT.	£.	s.	d.
Penrith.....	40	0	0

KENT DISTRICT.	£.	s.	d.
Faversham ...	5	0	0
Deal	5	0	0
	10	0	0

NORWICH AND LYNN DISTRICT.	£.	s.	d.
Mildenhall ...	3	7	1

LINCOLN DISTRICT.	£.	s.	d.
Lincoln....	100	0	0
Coningsby ...	12	10	0
	112	10	0

CHANNEL ISLANDS DISTRICT.	£.	s.	d.
Jersey, English	43	3	8
Alderney, Do.	7	0	0
"	50	3	8

FIRST SOUTH WALES DISTRICT.	£.	s.	d.
Carmarthen ...	13	0	0

BEDFORD AND NORTHAMPTON DISTRICT.	£.	s.	d.
Luton	22	0	0

NOTTINGHAM AND DERBY DISTRICT.	£.	s.	d.
Mansfield.....	14	0	0

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month: the following sums have been received by the General Treasurers, since our last announcement, some of which are included in the Remittances acknowledged from the Districts.

Moneys received at the Mission-House.	£.	s.	d.
W. J., in remembrance of S. P. J.....	200	0	0
Legacy of Mr. Thomas Raven, of *Quorndon, Leicester*, by Mr. John Mitchil, one of the Executors, free of duty	200	0	0
Mr. Henry Suter, *Douglas, Isle of Man*, Two Guineas per annum in perpetuity, in memory of his deceased Parents	100	0	0
The overplus of a year's account, by J. O., a Friend and well-wisher...	60	0	0
Oxford-Place (Leeds Second Circuit) Ladies' Bazaar, Mrs. Shaw and Miss Pickard	55	0	0
London District Collection, at *City-Road Chapel*	50	9	7
Donation by a Friend, by Mr. Hewby, *Ripon*	50	0	0
A Friend to China.....	50	0	0
A Thank-Offering for Special Mercies for Fifty Years, by a Friend to Missions, *First South Wales District*, for Foreign Missions, £20; for Home Missions, £20; and for Fiji, in answer to Mr. Waterhouse's Appeal, £10	50	0	0
Legacy of Samuel Phillips, Esq., of *Penzance*, £50, less duty	45	0	0
A Friend in the *Newcastle-under-Lyne Circuit*, on Annuity, by the Rev. R. Keyworth	20	0	0
A Widow's Mite, for India, by Mr. John Allen, *Plymouth*.....	10	0	0
Legacy of Mr. George Sercombe, *Exeter*	10	0	0
Miss Mary Ann Barton, for China	5	0	0
A Friend, by Mr. A. B. Holford, *Richmond College*.....	5	0	0
From an Old Disciple, for mercies received, *Hungerford*	5	0	0
From a few other friends by him, *Ditto*	5	0	0
A Friend, in memory of a Dear, Beloved Wife, by the Rev. A. Fletcher, *Douglas, Isle of Man*	5	0	0
H. Goodge, Esq., for Fiji	3	0	0
Mark Crawford, Esq., and Mrs. Crawford, of *Drumshambo, Ireland*, for Fiji.....	3	0	0
Mr. W. Taylor, *Knottingley*, the first-fruits of a new vessel, by Rev. M. Johnson, for China.....	2	12	0
Mr. Haydon and sundry friends at *Bridport*, towards a new chapel in Paris	2	2	0
Rev. H. B. Britten, *Walsall Circuit*	2	2	0
Rev. Charles Janion, *Penryn*	2	2	0
Mr. J. C. Smale, *Ripon* (Donation).....	2	2	0
A Friend, (Anonymous,) *Belfast*.....	2	0	0
Thomas Binnie, Esq., *Monteith-Row, Glasgow*, by Mrs. Preston	1	0	0
Captain Jack, of the "John Wesley," for India	1	0	0
A Friend in remembrance of a Beloved Wife	1	0	0

Printed by JAMES NICHOLS, of 45, Hoxton Square, in the Parish of Shoreditch, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish and County aforesaid.—JUNE 25TH, 1859.

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No. CLVII. SEPTEMBER, 1859.

PAPERS

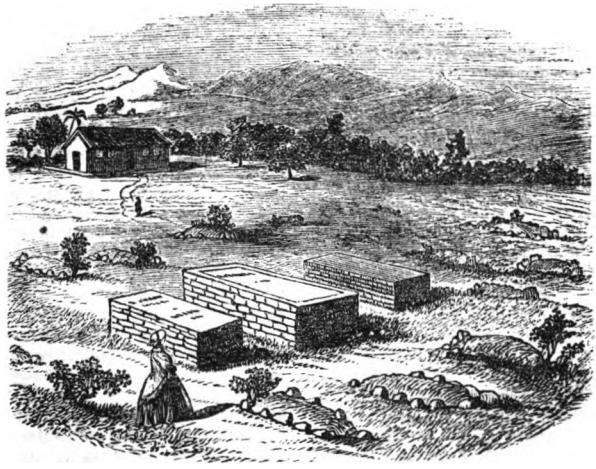
RELATIVE TO

THE WESLEYAN MISSIONS,

AND THE

STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)



WESLEYAN BURIAL-GROUND, NISBETT-BATH.

HOOLE'S FOUNTAIN AND NISBETT-BATH.

THE stations at Hoole's Fountain and Nisbett-Bath are far away in the interior of South Africa, and require a laborious journey of many hundred miles from the Cape of Good Hope in order to reach them. The zeal of the Missionaries has impelled them to seek and to instruct the dwellers in this remote wilderness. In one of the graves represented in the picture, the Rev. Edward Cook was interred in the year 1843. Of the fruit of his labours, and of those of his successors, many have died in the faith and hope of the Gospel, and are also here interred. Others survive, among whom the Missionary ministers the word of life, and finds a present reward for his banishment from the abodes and comforts of civilized men, in the presence and blessing of his Divine Master. These advanced posts of the Christian army give notice to the Heathen, that the Captain of our salvation claims to be their Sovereign and Saviour, and that he will be their Judge. Mr. Thomas's narrative of his labours and journeys will be read with the deepest interest.

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REMOVAL FROM HOOLE'S FOUNTAIN.

You will doubtless be aware of our having removed, at the request of the Chairman, from Hoole's Fountain to this station, leaving the former in charge of a Native Teacher. In the month of August last, we left the place, where we had spent just three years. I shall not soon forget the parting scene witnessed on the occasion of our leaving. As it was the season of the animal-hunt, most of the men were from home; but shortly after receiving the "instructions" for my removal, the wife of the Chief, who is the Schoolmistress and a Class-Leader, with the wife of the late David Africaner, and a few others of the principal women of the place, came to inquire if what they had heard spoken was actually true, and if I was really to be taken from them. I replied, that I was obliged to inform them that such was the arrangement. On hearing this, they sat silently for a time: then there was a suppressed moan, and now the tears ran freely over their cheeks. I tried to comfort them, by saying that I hoped another Missionary would be sent to labour among them; but they refused to be comforted, appearing to feel as if they were being abandoned, and to think that when one Missionary is removed under such circumstances, it would not be so easy to get another. I reminded them, that, of course, I should visit them occasionally. "Ah," said they, "that is very different from having our father and guide with us, to whom we can always have access." On the day of our departure, they gathered around the house in groups, and then crowded about our heavy waggons to bid adieu; and we felt it to be like a rending of hearts to break away from their strong hands and their streaming eyes.

NISBET-BATH MISSION.

Of the difficulties and unpleasantness of a journey during the cold season I will say nothing. You can fancy what it is to travel with little children over an open country, where there is nothing to shelter one from the piercing blasts that sometimes prevail. All have heard also of the lumbering ox-waggon, with its slow progress, and its inconveniences. Suffice it, therefore, to say that, on the evening of the fourth day, we reached Nisbet-Bath, very weary, but very thankful. On coming to this station, I found only two families on the place. You will have heard, that, owing to lung-sickness, a disease among the cattle, the people had been scattered for more than two years. For some weeks after my arrival, things remained in the same state, a few persons only coming from a short distance to attend the house of God on the Sabbath. At length, being about to visit Hoole's Fountain, before leaving home I summoned the old Chief, and told him that as he had frequently promised to urge the people to return to the station, but still none appeared, I had thought of making arrangements for going with my family back to my former station, some of my things having been left there, and where I should find a community, though it was rather small. This appeared to produce an effect on the Chief; and he said that I should see that he would use strenuous efforts to bring the people together. "Well then," said I, "if you will do this, I shall be satisfied to let things remain as they are." I then visited Hoole's Fountain, preached twice to a chapel full of people, and returned again to Nisbet-Bath, in the course of a few days, bringing with me the necessary appendage to a Mission-establishment in this land; namely, a flock of sheep and goats. Reaching home, I found all as still as it had been from the first, and so it continued. At length, however, one evening, our stillness was broken by the crack of the long heavy whip, which at night thrills through one like the sound of the railway whistle; and now several waggons drew near. Then, on the following day, houses grew up around us, as if by magic, and very soon we were able to count thirty in different directions.

As soon as possible after the arrival of the people, I established a daily morning-service for prayer and exposition of Scripture. This has been continued up to the present time, and is generally well attended. This school, also, was re-commenced with a goodly number of children. Our congregations on the Sabbath were considerably increased, and in some cases the chapel has been crowded with attentive hearers. I am sorry to say, however, that, owing to the practice of making and drinking "honey beer," and their nightly dances, the majority of the members had strayed from the fold of Christ, while at a distance from the Missionary; but still there were a few who had remained steadfast, and lately one or two of the wanderers have returned to us with contrite hearts.

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THE COMET.

Possibly it will not be out of place, if I here mention a little incident that occurred during the month of October. A girl we had to take care of the children, came into the sitting-room one evening in a state of great anxiety, saying there was a *wonderstan* appearing,—which was a sure sign of the death of an "Englishman;" she did not like to say "Missionary." As, however, I was the only "Englishman," I wished to see what there was so portentous. I therefore walked through the kitchen into the yard, where I found cooks, scullions, and dependants all collected and talking very excitedly, while gazing into the heavens. On turning my eyes upwards, I immediately caught sight of a splendid comet, at which I expressed my admiration. The people around me continued excited, however, telling me that such a "star" had never been seen since the death of the late Rev. Edward Cook, their first Missionary; and of course I must regard this as a certain token that my career was about to terminate; at which, to their astonishment, I had a hearty laugh. Thus was our attention called to the illustrious visiter, on which we gazed night after night with considerable interest for some time afterwards.

VISIT TO HOOLE'S FOUNTAIN. PERILS OF THE ROAD.

Towards the end of the year, I again visited Hoole's Fountain to preach, give tickets, &c. This being the time for our hot season, I had to travel at night, to avoid the intense heat of the day, and, being unable to bear long journeys on horseback, I travelled in a light cart, with four horses drawing it. On a Wednesday evening we left home, and after travelling a good distance, we unharnessed the horses to allow them to graze for a time. After resting for about an hour, we re-commenced our journey. The moon not having yet arisen, it became very dark: we, therefore, meant to proceed steadily for a time, but, unfortunately, one of the horses, a spirited "leader," was frightened, apparently by a tiger, or some other wild animal, and immediately all four set off at the top of their speed. In trying to stop them, the bridle of one of the leaders was pulled over his neck, a part of it being broken; and though the man and myself tugged with all our might, we had no control over the swift coursers with their mettle up. We were travelling at the time over an extended plain; the road was narrow, not made, but worked, and worn down by ox-waggons; in the middle was a ridge of dry hard grass some two feet high, on each side of which the oxen or horses must travel, if the expression is allowable, as if in "grooves," while on either hand there were withered bushes, black, and apparently dead. It is frequently difficult, in driving, to keep the horses in the proper course; but had they got out of it at this time, our cart would have been upset, and smashed, and, in all human probability, the man and myself would have lost our lives. In the struggle, and while both were pulling at the reins without any effect, the fore-chest, in which we carry our provisions, &c., was thrown over, close to the heels of one of the hinder horses, which did not by any means tend to slacken our speed; but on we went at a fearful rate. At length, however, the moon gave indications of her approach, when, as if by an interposition of Providence, the horses stopped, and not a hair of our heads was injured. Leaving the horses and cart there in charge of the man, I wandered back a considerable distance, in search of the chest, which, after a long walk, I found, and, shouldering it, with its now confused mixture of bread, butter, tea, coffee, &c., I brought it to the conveyance again; and after having knelt to return thanks to our gracious Preserver for such a merciful escape, we again pursued our journey, and reached Hoole's Fountain the next day, at ten A.M. After seeing most of the people, and conversing with them for a time, I rested for the remainder of that day. On Friday I held a prayer-meeting; on Saturday, gave tickets to the members of Society; and on Sunday, preached twice, to good congregations, baptized three children, and had a very gracious season, at the close of the day, while partaking of the emblems of a Saviour's dying love. The following day, Monday, I married three couples, and held the annual Missionary Meeting; when we had some gratifying evidences of the power of the Gospel. In the evening of the same day, I left to return home, and reached Nisbet-Bath the next morning just after sunrise, a journey of more than seventy miles.

HOPES AND SORROWS.

Our watch-night service at this place was a very interesting one, characterized by deep and ardent feeling, and we commenced the pre-

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sent year with cheering expectations. But, during the month of January, a dead gloom enveloped our dwelling; our second child, nearly three years of age, was attacked by fever, and putrid sore throat, and, despite all we could do to save him, in ten days all that was mortal of him was laid in the cold grave. This was a heavy affliction for us, and being the first time of death's invading our family circle, we felt the stroke most keenly.

Shortly after the death of our little one, Mrs. Thomas was attacked by fever, and our other children were both ill for a time; but, thank God, we are now relieved from our anxiety, being as a family tolerably well. As our health, however, has been considerably affected in this country, we have thought it desirable to seek a change during the present year.

THE MISSIONARY MEETING.

On Monday, the 11th instant, we held our Missionary Meeting in this place, which was well attended, and proved very interesting. After explaining the nature and object of Missions, I desired some of the natives to address the Meeting, which they did, several of them in a very graceful and animated style. I might fill a sheet with their speeches; but, as I fear my letter is already too long, I will content myself with merely giving an outline of one, and will select the one who followed me, Jan Ortman, who for many years has been the interpreter at this place, and has grown grey in the service. He referred to the advantages of the Gospel among them, stating that he remembered the time when superstition and dread reigned triumphant; giving an instance, of which he had been an eye-witness.

"One old woman," said he, "whom I remember well, had two sons, both of whom were grown up and married, and with one or the other of the two she always resided. According to the notions that then prevailed, whenever the wind blew strong, these parties used to say that enemies were approaching, and if the wind blew very strong, then they said that their enemies were not only near, but very numerous also; until, at length, overwhelmed with dread, they resolved to flee. But what could they do with their mother? She was unable to travel far, and, consequently, they could not take her with them: they therefore formed a small enclosure, in which they placed their parent, built it up with large stones, and thus left her, who had nourished and guarded them in their helplessness, to perish, without feeling any anxiety about her; yea, more, they threw stones at her to hasten her death, thus increasing her tortures by inflicting severe bruises on different parts of her body.

"There was a time," continued the speaker, "when you Bondel Zwarts could not smoke a pipe, a token of friendship, with the Afrikaners, but the two tribes often met in deadly conflict; now, however, you meet and sit together as brethren in the house of God. And," said he, "should the Gospel be removed from among us, and from this land, similar scenes would again be witnessed, and our Chief, who is old and blind, and is now daily led to the house of God by his friends, would then be abandoned, as no one would take any trouble with him. Therefore hold fast the Gospel, and do what you can to support it, as it is good for the body and good for the soul; it is good for us in time and eternity."

Several others spoke; and then I again addressed them, and, holding up the Life of the Rev. Thomas L. Hodgson before them, I told them that in it was an account of their first Missionary Meeting, when the subject of the memoir and the now sainted Edward Cook were present. I informed them what they gave on that occasion, stating that they had acted nobly. But who, I asked, is poorer to-day for what he gave then? Nay, are not all rich? I then opened my list for contributions, when five cattle, about forty sheep and goats, together with some small articles, were promised, which, if I am able to dispose of well, will realize a respectable sum.

The next day I gave tickets to the members, and was much pleased with the hallowed feeling that prevailed. Then, on the day following, the eldest son of the old Chief was installed with much ceremony into the chieftainship, as the old man is blind, and growing feeble. I was invited to give an address to the newly-appointed head, and to pray that Heaven's blessing might rest upon him; which I did with much pleasure.

LONDON: PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

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AUGUST 25, 1859.

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1816

FOR SEPTEMBER, 1859.

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THIRD SERIES. VOL. VI.

FORTY-SECOND FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in LONDON, to the Rev. Elijah Hoole, D.D.

Price One Penny.

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FINANCIAL STATEMENT.

THE following are the amounts which have been received from the Home Districts on account of the year 1859 :—

LONDON DISTRICT.

	£	s.	d.
City-Road	75	2	11
St. John's-Square	10	0	0
Hackney-Road	15	6	5
Jewin-Street	23	10	6
New-North-Road	23	0	7
Great Queen-Street	80	12	7
King's-Cross	15	0	0
Camden-Town	1	14	8
Kentish-Town	17	0	0
Highgate			
Spitalfields	13	1	11
St. George's	10	0	0
Limehouse	5	0	0
Poplar	20	0	0
Globe-Road	3	0	0
Stratford	1	9	8
Seamen's Chapel	6	6	4
Southwark	21	3	0
Peckham	12	15	6
Silver-Street	1	7	7
Albion-Street	3	7	0
Lambeth	207	0	0
Walworth	20	19	8
Vauxhall	17	0	0
Brixton-Hill	27	10	0
Southville	6	3	9
Waterloo-Road	5	12	0
Sydenham	4	18	6
Norwood			
Hinde-Street	35	5	8
Stanhope-Street	28	7	0
Bayswater	8	7	0
Milton-Street			
St. John's Wood	23	14	0
Chelsea	26	5	0
Westminster	35	15	9
Islington	112	6	4
Highbury	12	7	1
Hornsey-Road	14	2	8
Dalston	28	2	6
Hackney	76	6	10
Stoke-Newington	62	0	0
Tottenham	17	9	11
Edmonton	12	0	0
Leyton			
Enfield	2	2	0
Waltham Abbey			
Deptford	10	0	0
Blackheath	12	7	0
Greenwich	9	3	5
Bromley			
Lewisham			
Woolwich	10	0	0
Hammersmith			
Harrow	10	0	0
Croydon	40	0	0
Barking, &c.			
Hertford, &c.			
Cambridge	4	0	0
Windsor			
Uxbridge			
Chelmsford			

	£.	s.	d.
Leigh			
Colchester			
Manningtree	10	0	0
Ipswich	5	0	0
Hastings			
Sevenoaks			
Tunbridge-Wells	6	0	0
Lewes, &c.			
Brighton	7	7	0
St. Alban's			
Guildford, &c.			
Dorking, &c.			

BEDFORD AND NORTHAMPTON DISTRICT.

Bedford, &c.	15	0	0
Leighton-Buzzard			
Luton, &c.	115	0	0
Dunstable	3	18	4
Aylesbury			
St. Neots			
Biggleswade			
St. Ives, &c.			
Northampton			
Towcester			
Daventry, &c.			
Newport-Pagnell			
Higham-Ferrers			
Wellingborough			
Kettering			
Market-Harborough			
Chatteris			
Oundle	15	0	0

KENT DISTRICT.

Canterbury			
Faversham	5	0	0
Rochester	23	9	11
Gravesend			
Sheerness			
Margate			
Dover	2	0	0
Deal	5	0	0
Rye			
Tenterden			
Ashford			
Sandhurst			
Maidstone	6	0	0
Sittingbourne			

NORWICH AND DISS DISTRICT.

Norwich	10	0	0
Bungay			
North-Walsham	14	0	0
Yarmouth			
Lowestoff			
Framlingham, &c.			
Diss	16	0	0
Attleborough, &c.			
Bury St. Edmund's			
Holt			
Lynn	13	0	3
Swaffham			

	£.	s.	d.
Downham			
Walsingham			
Wisbeach			
Thetford			
Mildenhall	3	7	1
Ely			

OXFORD DISTRICT.

Oxford			
High-Wycombe			
Witney			
Banbury			
Kineton			
Newbury			
Reading			
Hungerford			
Watlington			
Thame			
Brackley			
Chipping-Norton			
Swindon			
Wantage			

PORTSMOUTH DISTRICT.

Portsmouth	38	7	0
Gosport			
Salisbury	2	12	0
Poole			
Wimborne			
Christchurch	1	1	0
Newport (Isle of Wight)			
Southampton, &c.			
Andover			
Chichester			

CHANNEL ISLANDS DISTRICT.

Guernsey (English)	97	0	0
Guernsey (French)	60	0	0
Alderney (English)	7	0	0
Alderney (French)	20	0	0
Jersey (English)	43	3	8
Jersey (French)	300	0	0

DEVONPORT DISTRICT.

Devonport	30	3	1
Plymouth	92	15	6
Launceston	21	18	8
Holsworthy			
Kilkhampton			
Liskeard	36	5	0
Callington			
Tavistock	8	0	0
Camelford			
Kingsbridge			
Brixham, &c.			
Ashburton			

CORNWALL DISTRICT.

Redruth	49	11	3
Camborne	87	7	2
Falmouth	40	0	0
Truro	40	0	0
Gwennap	21	10	0

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	£.	s.	d.
St. Agnes	24	0	0
St. Austell	55	0	0
St. Mawes			
Bodmin	51	12	7
St. Columb	27	0	0
Penzance	150	0	0
St. Just	75	0	0
St. Ives	60	0	0
Scilly Islands			
Helston	50	0	0
Hayle	34	1	2
Marazion			
EXETER DISTRICT.			
Exeter	45	17	2
Tiverton	8	0	0
Taunton, &c.			
Bridgewater			
South-Petherton			
Budleigh-Salterton	1	1	0
Axminster			
Bridport			
Barnstaple	20	0	0
South-Molton			
Bideford	12	0	0
Dunster			
Okehampton			
Teignmouth			
BRISTOL DISTRICT.			
Bristol, North	214	4	0
Bristol, South	52	16	4
Kingswood			
Banwell			
Weston-super-Mare			
Stroud			
Dursley	10	0	0
Downend, &c.			
Gloucester			
Tewkesbury			
Cheltenham	74	9	7
Newport (Mon.)	15	0	0
Cardiff	65	0	0
Bridgend			
Monmouth, &c.			
Chepstow	3	15	0
Abergavenny			
Pontypool			
Ledbury			
Hereford			
BATH DISTRICT.			
Bath	30	3	0
Bradford (Wilts)			
Midsomer-Norton	30	0	0
Frome			
Warminster			
Melksham			
Devizes			
Shepton-Mallet	58	2	6
Castle Carey, &c.			
Sherborne			
Weymouth			
Portland			
Dorchester	11	1	0
Shaftesbury	3	8	6
Glastonbury			
FIRST SOUTH WALES DISTRICT.			
Swansea			
Merthyr-Tydvil			
Bryamawr			
Brecon			
Carmarthen	13	0	0
Haverford-West	3	0	0
Pembroke			
SECOND SOUTH WALES DISTRICT.			
Merthyr-Tydvil			
Aberdare			
Ebbw-Vale, &c.			
Cardiff			
Cowbridge			
Brecon			
Llandilo			
Carmarthen			
Swansea			
Lampeter, &c.			
St. David's			
Aberystwyth			
Machynlleth			
Llanidloes			
NORTH WALES DISTRICT.			
Ruthin, &c.			
Llanasa, &c.			
Llangollen			
Llanrwst			
Abergele, &c.			
Liverpool, Welsh	42	0	0
Holywell			
Mold			
Beaumaris			
Amlwch			
Carnarvon			
Bangor			
Pwllheli			
Barmouth			
Dolgelly			
Llanfyllin			
Llanfair			
BIRMINGHAM AND SHREWSBURY DISTRICT.			
Birmingham, West and East	161	3	11
West-Bromwich	22	1	6
Wednesbury	33	3	0
Walsall			
Wolverhampton			
Dudley			
Stourbridge	20	2	6
Stourport			
Worcester	4	6	0
Bromsgrove			
Evesham			
Redditch			
Coventry			
Leamington	3	0	0
Stratford-upon-Avon			
Hinckley			
Shrewsbury			
Madeley			
Wellington			
Ludlow			
Kington			
MACCLESFIELD DISTRICT.			
Macclesfield	25	0	0
Buxton			
Congleton	17	7	0
Sandbach			
Nantwich, &c.			
Northwich	60	0	0
Burslem	20	0	0
Tunstall	20	0	0
Newcastle	10	7	4
Longton			
Stafford			
Leek	55	0	0
Uttoxeter	17	13	11
Cheadle			
LIVERPOOL DISTRICT.			
Liverpool, North	296	13	10
Liverpool, South	263	15	6
Birkenhead	45	0	0
Chester	15	0	0
Mold and Buckley			
Carnarvon, &c.			
Holyhead			
Wrexham			
Whitchurch	27	0	0
Warrington	33	0	0
Runcorn	30	0	0
St. Helen's, &c.	18	18	7
Southport	40	0	0
Ormskirk			
Wigan	45	0	0
Preston	66	0	0
Chorley			
Blackpool, &c.			
Lancaster	20	0	0
Newtown	1	1	0
MANCHESTER AND BOLTON DISTRICT.			
First Manchester	70	15	9
Second Manchester	68	16	8
Third Manchester	65	0	0
Fourth Manchester	276	10	1
Fifth Manchester	130	14	6
Manchester, Welsh			
Altrincham	50	0	0
Stockport, North	82	3	9
Stockport, South			
New Mills			
Glossop			
Ashton-under-Lyne			
Oldham	91	13	0
Saddleworth			
Bolton, South	150	0	0
Bolton, North	150	0	0
Rochdale	17	18	11
Heywood			
Burnley	112	0	5
Bury	57	11	6
Blackburn			
Haslingden	78	10	2
Basup			
Colne			
Clitheroe			
Leigh			
Didsbury			
HALIFAX AND BRADFORD DISTRICT.			
Halifax	70	0	0
First Huddersfield			

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	£.	s.	d.
Second Huddersfield	10	0	0
Holmfirth	1	13	11
Sowerby-Bridge	24	0	0
Todmorden			
Denby-Dale	10	10	0
Bradford, West			
Bradford, East	75	0	0
Great Horton	15	0	0
Keighley			
Bingley			
Shipley			
Skipton	13	13	0
Addingham			
Grassington			
Settle			

LEEDS DISTRICT.

First Leeds	80	0	0
Second Leeds	15	16	8
Third Leeds	47	3	8
Fourth Leeds			
Bramley	20	0	0
Wakefield			
Birstal			
Dewsbury			
Knaresborough	125	0	0
Harrogate			
Otley	140	0	0
Tateley-Bridge	37	5	3
Pontefract	195	4	7
Cleckheaton			
Yeadon			
Woodhouse-Grove			

SHEFFIELD DISTRICT.

Sheffield, West	150	0	7
Sheffield, East	51	16	1
Chesterfield	35	0	0
Bakewell			
Bradwell	15	1	10
Rotherham	151	0	6
Wath			
Doncaster			
Barnsley	27	0	0
Retford	62	0	0
Worksop			

NOTTINGHAM AND DERBY DISTRICT.

Nottingham, South			
Nottingham, North	101	12	3
Ilkestone			
Mansfield	14	0	0
Newark	132	10	0
Bingham			
Leicester	60	5	5
Melton-Mowbray			
Oakham			
Stamford			
Grantham	3	0	1
Peterborough			
Loughborough			
Castle-Donington			

	£.	s.	d.
Derby	60	0	0
Ashbourne	5	15	6
Belper			
Ripley			
Ashby-de-la-Zouch	39	0	0
Burton-on-Trent	30	0	0
Cromford	10	0	0

LINCOLN DISTRICT.

Lincoln	140	0	0
Sleaford			
Market-Raisen	121	4	0
Louth	43	5	0
Horncastle	60	0	0
Alford			
Coningsby	12	10	0
Spilsby			
Boston			
Wainfleet			
Spalding			
Bourne			

HULL DISTRICT.

Hull, West	375	10	7
Hull, East	38	4	7
Beverley	122	0	0
Driffield	50	0	0
Howden	30	0	6
Patrington	23	3	0
Hornsea			
Grimsby	176	0	0
Gainsborough	90	0	0
Epworth	5	0	0
Snaith			
Brigg			
Barton	263	13	8
Bridlington	120	0	0

YORK DISTRICT.

York	668	3	2
Tadcaster	147	1	10
Pocklington	188	0	0
Malton	70	0	0
Easingwold	110	0	0
Helmsley	40	0	0
Scarborough	202	4	3
Pickering	159	0	0
Thirsk	154	18	6
Ripon	48	0	0
Selby	285	0	0

WHITBY AND DARLINGTON DISTRICT.

Whitby	23	9	11
Danby	13	0	0
Stokesley			
Darlington	51	1	0
Stockton	119	15	0
Barnard-Castle	34	0	0
Bishop Auckland			
Middleham			
Hawes, &c.			
Richmond			

	£.	s.	d.
Reeth	5	2	2
Bedale	17	10	0

NEWCASTLE DISTRICT.

Newcastle	50	0	0
Gateshead	58	6	0
North Shields	25	0	0
Blyth, &c.			
South Shields	6	6	0
Sunderland	58	16	11
Houghton-le-Spring	10	0	0
Durham			
Wolsingham	40	5	8
Hexham	23	0	0
Shotley-Bridge			
Alston	20	0	0
Allendale-Town	10	0	0
Alnwick			
Berwick			

CARLISLE DISTRICT.

Carlisle			
Brampton			
Whitehaven, &c.			
Cockermouth, &c.			
Appleby			
Penrith	40	0	0
Wigton, &c.			
Kendal	9	2	8
Ulverstone			
Dumfries			

ISLE OF MAN DISTRICT.

Douglas and Castletown	1	0	0
Ramsay and Peel	47	12	0

EDINBURGH AND ABERDEEN DISTRICT.

Edinburgh			
Dunbar, &c.			
Greenock			
Glasgow, West			
Glasgow, East			
Airdrie			
Stirling, &c.			
Ayr			
Aberdeen			
Dundee			
Perth			
Arbroath, &c.			
Banff			
Inverness			

SHETLAND ISLES DISTRICT.

Lerwick			
Dunrossness			
Walls			
North Mavin, &c.			
North Isles			

HIBERNIAN AUXILIARY	600	0	0

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AUGUST 25, 1859.

No. 69. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

SEPTEMBER, 1859.

WESTERN AFRICA.

GOLD-COAST, DAHOMI, AND YORUBA MISSION.

THE peculiar difficulties and encouragements of the West African Mission will be appreciated by the readers of Mr. West's journal of his visit to Whydah, and other parts of the Coast. It will be remembered that Dr. Bowen, the Bishop of Sierra-Leone, who was Mr. West's fellow-voyager to Lagos, was called to his eternal reward soon after his return. The Missions in Western Africa have been greatly afflicted during the past few months. Many faithful servants of God have fallen in the discharge of their duty to Christ and to his cause. It becomes us to offer earnest prayer that the lives of those who remain may be spared and prolonged, and that the Lord of the harvest may send forth more labourers into his harvest.

Extract of a Letter from the Rev. William West, dated Cape-Coast, June 6th, 1859.

VOYAGE TO LAGOS.

I HAD for some time felt a desire to visit Whydah, and, if practicable, proceed to Abomi, and have an interview with the King of Dahomi. Our Societies in that Circuit had been in a very unsatisfactory state for a long time, especially at Whydah, where there appeared to be no prospect of effecting any good, so long as the consent of the King to the attendance of the people at our chapel, and that of their children at our school, was withheld. I at length determined, as soon as our District-Meeting should be over, to proceed thither; but when our Meeting closed, the state of my wife's health was such as to induce me to postpone my departure another month. At length, on the 19th of February, I left Cape-Coast in the steam-ship "Athenian." I did not succeed in reaching Abomi; for, on arriving at Whydah, I learnt that the new King was making preparations for war, and I waited sufficiently long to be convinced that I could not see him but at a sacrifice of time, which I could on no consideration make. I shall now proceed to give you a few particulars of my journey.

Dr. Bowen, the Bishop of Sierra-Leone, was one of the passengers in the "Athenian." He was on his way to Abbeokuta; intending, among other things, to consecrate the new church, which, for two or three years, has been in course of erection there. I saw the building in the early part of 1858. The walls were nearly at their height, and it promised to be a very fine structure.

We dropped anchor in the Lagos Roads, between two and three o'clock in the afternoon of the 21st. The Bishop determined on going to the "Bights" before proceeding to Abbeokuta. I crossed the bar at about four o'clock the following afternoon, and reached the Mission-house at Lagos about five. I found Mr. Gurney in the enjoyment of excellent health. I thought that I had not seen him looking so well since we embarked together at Plymouth in the autumn of 1856. He had had two very narrow escapes on his way back from the District-Meeting, of which he has no doubt given you the particulars. In the Akrah roads he fell into the water, while in the act of stepping from the ship's ladder into the canoe, and was only saved from drowning by the prompt assistance of one of the canoe-men, who seized his arm at the moment he was sinking. Then, again, just as he had crossed the bar at Lagos, the boat ran aground, was turned on its side by the violence of the surf, and could

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not right itself, and he, and all who were in it, were obliged to leap into the water, where it was sufficiently deep for the sharks to do execution, had there been any there at the time: providentially there were none.

On Wednesday, the 22d, I walked through part of the town to witness the desolation occasioned by the recent fire. It is estimated that eight hundred houses were destroyed. Many of them, it is true, were very small, and of little value; but they were a serious loss to those to whom they belonged. Our chapel in that part of the town, which is called Oko Fagi, caught fire; and while the thatch was stripped off, in order to check the progress of the flames, the entire building fell.

On Sunday, the 27th, the Consul returned from Eppé, the place where Kosoko, the ex-King of Lagos, resides. Kosoko had for some time threatened an attack on Lagos; and many of the people had been kept in a state of agitation and alarm. No one could divine his object, as all felt assured that he must be aware that, could he succeed in taking the place, he would never be able to keep possession of it. Some think that his intention was to avenge himself on those who had deposed him, by murdering and plundering them, and setting fire to the town. The Consul thought it advisable, under the circumstances, to pay him a visit; and, taking with him the "Rainbow," a small steamer attached to the Niger Expedition, and the "Brune," one of Her Majesty's gun-boats, which has been for some time lying in the river with the view to the protection of the town; and accompanied by Dr. Baikie, and other gentlemen connected with the Expedition, he proceeded to Eppé. Kosoko received and entertained them in a very friendly manner, and the Consul came back fully persuaded that he had succeeded in convincing the ex-King of the utter futility of any attempt he might make on Lagos.

I preached in the afternoon, in what is called the Court-House; the floor of our only remaining chapel being under repair. Mr. Gurney conducted the morning service.

BADAGRY.

Having engaged a canoe and men, and fitted up a small awning as a slight protection from the sun and dew, and secured the services of Mr. Marshall as interpreter, I started for Badagry about five P.M., on Tuesday, March 1st. The sun went down soon after we entered the lagoon; but the men toiled all night, and at about six o'clock on the following morning we landed at Badagry. I had an interview with the Badagry King in the course of the forenoon. It does not appear to me advisable to recommence our labours there at present. An agent of the Church Missionary Society is residing there; but, while the people would like very well to have an European Missionary living among them, they seem to be indifferent about the presence of a subordinate agent. Badagry was long and well supplied during the superintendency of Mr. Freeman; but the results were not satisfactory.

PORTO NOVO.

At about eight o'clock in the evening we left Badagry for Porto Novo, and passed another night on the lagoon. The day was just breaking when we reached the landing-place at Porto Novo, and as soon as we could make arrangements for the conveyance of our luggage to the "white man's house," we proceeded thither. In order to reach this place, which is built within the walls of the palace, you have to pass through an entrance, the gate of which is elaborately, though very roughly, carved; but with figures of a description not calculated to tempt to a second inspection. On passing through this entrance, you soon come into a large court-yard, which appears to be the depository of all the filth of the place. It is almost entirely occupied by an enormous and most offensive dunghill; skirting which you come to a gateway, which leads into another court-yard, in one corner of which is the white man's house, in close proximity to a fetish-house, and nearly opposite the place of audience. The white-man's house is a caravansary on a small scale. It consists of a quadrangular court, surrounded by galleries a little raised above the level of the yard. These galleries are furnished with broad bamboo couches, on which the visitors spread their mats. There is a small inner chamber in one corner, which is, of course, taken possession of by the first comer. I found this occupied by Mr. Tickel, the Vice-Consul for Badagry. Having been informed that there might be some difficulty in seeing the Porto Novo King that day, as no message could be conveyed to him until after twelve o'clock, and being anxious to hasten on to Whydah, having heard that the King of Dahomi, not being successful in his first expedition, was preparing for another,—and fearing that

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I might be too late to see him, I determined on proceeding to Godomey with as little delay as possible.

FETISH RAIN-MAKER.

While waiting the preparation of some refreshment, I witnessed a curious controversy between Mr. Tickel and a young man in European dress, respecting the ability of a celebrated fetish-man to bring rain whenever he pleased. The young man was evidently a believer in the fetish-man's skill; nor was his faith to be shaken by the arguments of the Vice-Consul, although the latter, with a little help from myself, placed the matter in one or two unexpected and rather puzzling points of view. Singularly enough, Avuseer, the great man himself, came in, and was at once questioned by his puzzled disciple as to his command over the clouds. He at once boldly declared that they were under his control, and that they would bring rain whenever he pleased. This Mr. Tickel as stoutly called in question, and the excited magician left us, apparently in a rage. In a few minutes he returned, bringing with him four or five others, who declared themselves ready to swear that Avuseer could bring rain whenever he pleased. This, however, would not do. Something more than swearing was required. Mr. Tickel said that he wanted to see the rain, and that, if Avuseer would bring it that afternoon, he would give him four bags of cowries. Now, four bags of cowries was rather too great a temptation to be resisted, and was sufficient to call forth no common amount of exertion in any case within the range of possibility; and Avuseer was cunning enough to perceive that, if he did not bring rain for that, there would be room for doubt, even with the most credulous, as to whether he could bring it at all. He evidently felt he must either bring the rain, or furnish a reason sufficient to outweigh the four bags of cowries, or suffer in his credit as a cloud commander. His reason, as he thought, was at hand: "If it were not," said he, "that the stranger who is going to Godomey" (meaning myself) "has come to see the King—if he were not the King's stranger, I would speak to the rain, and it should flog him all the way to Godomey." His reason excited a general laugh; but it was the best the poor man could give.

GODOMEY AND WHYDAH.

As the men whom I engaged at Lagos did not know the way to the creek which leads from the lagoon to Godomey, I was obliged to hire another man as a guide, under whose direction we left Porto Novo between five and six P.M., and reached the creek about five the next morning. Here our guide left us. The creek is a narrow, shallow, slimy ditch, winding through the morass like a long green snake. We were four hours passing through it, and did not reach the town until half-past nine o'clock. In some places the bend was so sudden, that it was with difficulty the canoe was worked round. At Godomey, we put up at the house of Senhor Jacinto J. Rodriques, to whom I had a letter of introduction, kindly furnished by Mr. A. C. Hutton, of Badagry. Senhor Rodriques, who is a native of Madeira, and has been in Africa ever since the year 1844, received and treated us with great kindness and hospitality. He was at some trouble to procure for me hammock-men and carriers to Whydah. He seems to entertain a very favourable opinion of the late King of Dahomi. He spoke of him as a good man, and related several anecdotes illustrative of his justice. We took breakfast about eleven o'clock, after which we began to prepare for proceeding to Whydah; but, although our kind host did all in his power to expedite our departure, it was not, until half-past four that we fairly got away. The journey from Godomey to Whydah is estimated at six hours good travelling. The men who carried me had been accustomed to such work, and we arrived at English Fort, the residence of the Wesleyan Missionary, at about half-past ten o'clock; but it was not until nearly midnight that Mr. Marshall, who walked, and my servant, and the carriers of my luggage, made their appearance. I found Mr. Bernaski, the resident Assistant Missionary, and his wife and family, well.

SNAKE-HOUSE AT WHYDAH.

On the next day, Saturday, March 5th, I sent early to the Yavogah, or Caboceer, to inform him of my arrival; and arrangements were made for me to wait upon him on Monday. After breakfast I called upon John Lemon, the Commandant, as he is called, of English Fort. I found Mr. Joseph Smith, of Cape-Coast, at his house, who had just returned from Abomi, and who informed me that the King had gone to war, and that I should not be able to see him until he returned. This is what I feared from what I had previously heard. From the Commandant's I went

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to the "snake-house,"—a small, circular building, near the quarters of the Yavogah, erected for the especial accommodation of snakes, which are objects of great veneration. These reptiles, some of which are very long and very large, are allowed to crawl about the town, and into the houses of the people, unmolested—it being against the law to kill, or in any way to hurt, them. If one pays you a visit, and you would "rather his room than his company," you must send to one of the priests to take him away, who removes him to the snake-house, and expects to be remunerated for his trouble. I was informed that, should the snake be on a sofa when the priest arrives, or on a chair, or trunk, or indeed any moveable article of furniture, it is carried away with him, and must be redeemed. I saw one in the Mission-house soon after my arrival, and there were at least nine or ten in the snake-house. On lifting up my stick to touch one, which was coiled up on the wall underneath the thatch, a priest who was present manifested considerable alarm. I suppose he thought that I was going to do some harm to the speckled deity.

THE MISSION AT WHYDAH.

On Sunday, the 6th, I attended Divine service in our little building in the Fort, which answers the purposes of chapel and school-house. Mr. Bernaski read prayers, and I had the satisfaction of hearing our beloved Queen, with the Prince Consort, the Prince of Wales, and Royal Family, publicly prayed for in this land of darkness, of slavery, and of sin. The few children who attend the school, the labourers employed by the Mission, the servants of Mr. Bernaski, and one or two men who had accompanied me, made up the congregation. I preached in the afternoon.

Early on Monday morning, the Commandant came to accompany me to the quarters of the Yavogah. On entering the gate,—outside of which were several men who I was told were soldiers, though I should not have suspected it from their appearance,—we were ushered into a sort of shed, which served as an ante-room, where we were surrounded by a number of men, variously employed, but shabby and dirty in their appearance. We did not continue here long before we were informed that the Yavogah was ready to give us audience. We were conducted through a door into a small court-yard, where we found a tall, stout, good-natured-looking old man, seated near the pillar which supported the roof of a small verandah. As we entered, he rose, shook me by the hand, and exclaimed, "Good mornin,"—apparently exhausting nearly all his stock of English by the effort. Chairs were brought; and when we were seated, I informed him that I was desirous of proceeding to Abomi to see the King, and that I should be glad to be allowed to do so with as little delay as possible. He coolly replied that the King could not now be seen; that the road to Abomi was not open; that I had better wait a fortnight or three weeks, and come to him again, and he would then, *if the road were open*, send a messenger to apprize the King of my wish to see him. I asked him how long it would take a messenger to go and return, and was informed seven or eight days. Such delay, of course, would not do. I told him that I had come a long way; that I wished to see the King on a subject of importance; that I could not possibly wait so long, without the certainty of seeing him at the end of the time specified; and that, if I could not be assured of this, I must, after attending to other matters which had brought me to Whydah, return to Cape-Coast without seeing him. He then inquired as to the nature of my palaver with the King, stating that it was necessary for him to know before he could send up a messenger. I told him that some four or five years ago Mr. Freeman had seen the late King, who gave him permission to commence a school at Whydah, and also to establish Christian worship; that, although a few children continued to attend the school, they were not the children of the King's people, whom we were especially desirous of instructing, nor did any of the King's people attend the chapel in the English Fort; that I had reason to believe that it was entirely owing to the late King not having given his consent; and that I was desirous of ascertaining the mind of the new King on the subject. He remarked that all that I had said was very true; that the King had given Mr. Freeman permission to begin a school for the instruction of any of the mulatto children of the English, or French, or Portuguese, whose parents might be willing to send them; and that he (the late King) had not departed from his word. I rejoined, that we were not content to instruct the mulatto children only, but wished to teach the children of the blacks, the people, and native subjects of the King; that we were the servants of God, and that, in obedience to the command of our

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Master, we were desirous of teaching the people everywhere to know and to serve Him, that they may become wise, and good, and happy; and that, if the King would not give his consent to our teaching the people and children of Dahomi, it would be of no use for us to remain at Whydah: we must leave, and go where people would be allowed to hear us. He replied, that all that I said was very good; and, after the interchange of a few more remarks, he said that he would dispatch a messenger to the King that day, and issued orders accordingly.

AHQUAY.

As I was desirous of visiting Ahquay and Little Popo,—places which are not within the territory of Dahomi,—it was necessary that I should ask permission to leave Whydah. This was readily granted; and after inviting the Yavogah to come and see me at English Fort, I rose to take my departure. He rose at the same time, and, taking a long two-pronged staff, tipped with iron, and attended by all who had been present at the interview, accompanied me for some distance beyond the outer gate of his quarters. As he passed along with great stateliness, the people about the premises, and the soldiers outside, fell on their knees, and clapped their hands. On parting, he shook me heartily by the hand, at the same time snapping his middle finger in a peculiar way, and, after repeating, "Good mornin, Good mornin," left me to proceed home.

At about half-past four in the afternoon, he came to the Fort. He was attended by a large number of soldiers, under arms. A small grey horse, about the height of a Shetland pony, was led by a servant, while he walked in the same stately manner he had done in the morning, under the shade of a large canopy or umbrella. I met him at the door. On shaking hands with me, he made an attempt at saying, "Good evening;" but it was a failure. I, however, understood him, and replied, "Good evening;" at which he laughed very heartily, and, turning round to his attendants, said something at which they also laughed. I supposed that they were pleased with his proficiency in English. After he was seated, I had a long conversation with him on various subjects, among which were the leading truths of Christianity. He observed that all that I said was very good.

Soon after breakfast on the following day, March 8th, I left Whydah in company with Mr. Bernaski, intending to start immediately for Ahquay; but some men, who had been hired to work one of the canoes, kept us waiting so long at the lagoon-side, that several hours elapsed before we got away; and the consequence was, that we did not reach Ahquay until between five and six on the following morning. Ahquay, although in appearance but one town, is divided into two, and called by the respective names of English and Portuguese Towns. Soon after our arrival, we witnessed quite a demonstration on the part of the men of Portuguese Town, in consequence of their being about to inaugurate a new Caboceer, in opposition to the expressed wishes of old King John, as the Chief of English-Town is called, and who, it was thought, would forcibly interfere. They assembled on the beach, fully armed, and dressed in a variety of fantastic ways; and, after going through several manœuvres, marched, or rather danced, through the town; for their movements, as they passed along, were wild and grotesque in the extreme; while, as they brandished their cutlasses, and whirled about their muskets, and beat their drums, and rattled a number of calabashes having cowries attached to them, they uttered a sort of chant, which I suppose was a declaration of their readiness to fight for the man of their choice.

In the course of the forenoon I waited upon King John, who has lately interested himself in the formation of a school at English Town, to which several people in Portuguese Town also send their children. I spoke to him of the doctrines we preached. As he is perfectly acquainted with Fanti, Mr. Bernaski acted as an interpreter. He listened with the greatest attention, and with apparent pleasure, to all that was said; and was at considerable pains to explain to his people, in their own tongue, what I had been telling him. He then told me that the town was mine, that he gave it up to me, and that I might do whatever I pleased. Similar language was employed by a lady of considerable influence, upon whom I waited after leaving the King, and who, at the commencement of the school, sent eleven of her young slaves to be instructed. The golden trinkets about her person were more numerous and costly than any I had seen, except at Cape-Coast and Elmina. "The town," said she, "is yours—we give it to you. You can act as you please; you are our

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father, and we will listen to what you say."

As considerable excitement prevailed in consequence of the demonstration to which I have already referred, and which was kept up during the whole of the day, I thought it best not to hold any public service. I did not fail to visit the school. There were sixty-five children present—more, indeed, than the apartment in which they were assembled could comfortably accommodate. Considering that only a few months had elapsed since the commencement of the school, I was surprised at the progress which some of the children had made.

In the evening, I walked out on the beach; and, as an instance of the barbarous cruelty of which some of these people are capable, I may mention that I saw there the body of a man who had been impaled alive so recently as the 8th of the previous month. He was the slave of a Portuguese, whose name I made no attempt to remember, and was thus cruelly put to death at the instigation of his master, in spite of the remonstrances of a few of the more humane, because suspected of an intention to poison him.

LITTLE POPO AND GRIJI.

At about twelve o'clock on Thursday, the 10th of March, we started for Little Popo, and reached there soon after two. As they could see us approach from the town, they assembled the school-children on the lagoon-side, who, as we learned, sang one of their liveliest hymns; and Mr. Lawson, the Chief, happening to have a large gun lying near his premises, with a view, as I suppose, to do me honour, had ordered his men to fire a salute. They were a long time loading and firing half-a-dozen times, but eventually accomplished it, very much, apparently, to their own satisfaction. A good part of the afternoon was spent in conversing with Mr. Lawson on the truths of Christianity, and on the responsibilities entailed on those in authority by the influence arising from their position. He seemed to concur in all that I said. As it was arranged that I should preach the following afternoon, after taking a walk through the town, I proposed that we should have prayer in the house of Mr. Lawson, which is a very nice one, and fitted up in European style. A number of people, and servants, and children, were soon brought together, and seemed to enter heartily into the service by assisting in the singing, and responding to the prayers.

Some time during the course of last year, Mr. Bernaski paid a visit to the King of Griji, who expressed a desire to have a school at his place, and said that he and his people would like to serve God. As it is only about an hour's sail from Little Popo, I determined to go to Griji myself: accordingly, on Friday morning, after visiting and examining the school, we sailed from Little Popo. The King received us very kindly, and repeated what he had said to Mr. Bernaski; and I told him that as soon as I could send him a Teacher I would do so. We then returned, and I preached in the afternoon under a large tree in Mr. Lawson's yard. There were not so many there as I expected to see, and I expressed my disappointment to our kind friend, Mr. Lawson, who said that he had sent round to let all the people know that there was to be preaching in his yard.

SUNDAY AT AHQUAY.

On the following day, I returned to Ahquay, and found that the men of Portuguese-Town had inaugurated their new Chief, and that King John had not interfered. The thing was, therefore, considered settled.

On Sunday, the 13th, I preached at about eleven o'clock, in a large house, built by the late Mr. Hutton, of Cape-Coast. King John, and a number of his Captains, from the surrounding villages, were present; besides several Sierra-Leone people, who have located themselves in different parts of Ahquay. There was not room for all the people, and many of them sat down in the gallery that surrounds the house. In the afternoon, I preached in the open air. Numbers attended who were not at the house in the morning.

On Monday, March 14th, after calling on the King, and Miss Havie, and the new Caboceer of Portuguese-Town, I left Ahquay, and reached the French Factory at about seven P.M., where we were very kindly entertained by the gentleman in charge. On our way, we had had a dispute with some men stationed at Grand Popo for the purpose of taking toll of all canoes which pass that way. Mr. Bernaski's canoe arrived some time before mine, and, having paid the toll for both, he waited until mine came up; but no sooner did they see that it was occupied by a white man, than they began to clamour for more cowries; and as these were not forthcoming, they refused to let me pass. We were obliged to dispatch a messenger to the King, who

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sent Mr. Bye, a merchant residing at the place, to adjust the affair, who soon put things to rights, and we passed on without any additional pay. We reached Whydah about four o'clock on the following morning.

MESSAGE FROM THE KING OF DAHOMI.

On Wednesday, the Yavogah sent to say that the messenger from the King of Dahomi had returned; but as he had a palaver to settle, he would not be able to see me until the following day.

Having received an intimation from the Yavogah that he would see me early on the morning of Thursday, I went to his quarters, accompanied by the Commandant and Messrs. Bernaski and Marshall, and was soon ushered into his presence. After the usual salutations, chairs were placed for me and for those that were with me. After the lapse of a few minutes, the King's stick (the emblem of the King, or of his message) was produced. It was wrapped in red cotton damask. On presenting it to me, the Yavogah, and all his attendants and the King's messenger, fell on their knees and touched the ground with their foreheads, to which a circular patch of earth adhered, the ground being rather damp, but which they did not attempt to wipe off. I stood up, and they continued kneeling during the delivery of the King's message and my reply. The message was to the effect, that the King was glad to hear that I had come to Whydah, but he was at present away from home, and so engaged that he was sorry he could not see me; but if I would wait until the moon was dead, he would perhaps by that time have returned, and I could then send up a messenger to inquire if I could come to Abomi. On ascertaining that my seeing the King would be very uncertain, even though I should remain until the end of the month,—for he had not yet buried his father, and had been to war partly with a view to obtain victims to sacrifice at the funeral obsequies,*—I informed the Yavogah that I should be obliged to leave, and desired him to furnish me with a passport. This he promised to do. Before rising from his knees, he pressed the ground again with his forehead. His example was followed by all the others. After a short conversation, relative to my visit to Ahquay, I left him and returned to the Fort.

* I did not learn this from the Yavogah, but from another source.

On Friday, news was brought that the King was on his way back to Abomi, having captured many people; and the Yavogah received a message to the white men and merchants of Whydah, that they were to prepare to go up and wash the King's hands, or, in other words, to go and congratulate him, and make him large presents to cover the expenses of the expedition.

I preached in our little chapel on Sunday, to a somewhat larger congregation than usual.

On Monday I called on the Yavogah, to bid him farewell. He asked me when I would come back again, and was informed that I could not tell, that I had a great many other places to visit, and that I should in all probability go to England before I returned to Whydah. He seemed unwilling that I should leave, but at the same time readily granted what I took to be the necessary passport. I told him that I would leave instructions with Mr. Bernaski to proceed to Abomi, when the King was at leisure, and that he would deliver my message. This seemed to be to some extent satisfactory. When I arose to depart, he accompanied me, as in the first instance, to a short distance beyond the outer gate; and, on parting with me, desired me to remember him to the Queen of England, if I should go home before he saw me again. I did not think it worth while to inform him that I was not likely to be placed in circumstances to deliver his message to that illustrious lady, but merely smiled, and wished him good bye. The rest of the day was spent in preparing for my departure, and getting down to the lagoon-side. Just as I was ready to start, a messenger came with the King's stick, to say that he sent his compliments to all the white men, that he had returned from the war, and had taken plenty of people. As this message had no particular reference to myself, I started at once on my return to Lagos.

DETENTIONS ON THE ROAD.

We had a violent tornado during the night, and very heavy rain. Messrs. Bernaski and Marshall got very wet; but, as my canoe was better protected than theirs, I suffered very little inconvenience. We reached Godomey about eight o'clock on the morning of Tuesday. Here an impediment presented itself, on which we had not calculated. The passport, as it is called, with which the Yavogah had furnished us, turned out to be a permission to leave Whydah,

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but did not include permission to leave Godomey, which is on the border of the dominions of the King of Dahomi; and I was informed that without such permission I could on no account be allowed to leave. Reasoning the case with the Chief of the place was out of the question; and I had no alternative but to send an express messenger back to Whydah, complaining of the uncourteous treatment, and demanding the necessary pass. The messenger did not return until late the following day, when he brought with him the Yavogah's stick, and sundry apologies, and attempts at explanation. I had told the Yavogah, when I asked for a pass, that I intended to return by way of Godomey and Porto Novo to Lagos; and I observed at the time, that he appeared unwilling to let me go, yet did not like to seem to prevent me. He acted as if he expected some message from the King at Abomi, and did not like to let me go until it was received; and I have no doubt that my detention at Godomey was designed to keep me within reach as long as possible.

As it was late when my messenger returned, we did not leave until the following morning, Thursday, March 24th, nor reach Porto Novo until sunset.

On Friday, the King of Porto Novo sent to say that he would see me in the afternoon; but, unfortunately, before the time arrived, the town was thrown into commotion by the arrival of the "Rainbow" and the "Brune," the former bringing the Consul from Lagos, who came to see if the King of Porto Novo had kept his promise, and opened the rood for the trade in palm-oil, which had been closed by him for a considerable time, to the great inconvenience, attended with serious loss, of the merchants and traders at Badagry and Lagos. The King professed to have the benefit of the merchants and traders in view in closing the road; but it was suspected that there was an intention on his part to assist in putting a stop to the oil-trade altogether, and thus, by compelling the merchants to leave, open the way for the more lucrative slave-trade. As the Consul was displeased at the course pursued by the King, he refused to go ashore; which very much alarmed the King, who, viewing the displeasure of the Consul in connexion with two steamers directly opposite the town, a sight which had never been witnessed before, was apprehensive of mischief being intended; an apprehension which was shared by most of the people of the place. The King sent a messenger to me, stating that, although he had promised to see me that afternoon, and was aware that the business on which I had come was of very great importance, yet, as the Consul had come with two men-of-war to destroy his town, he would not be able to speak with me. Soon after this he sent another messenger to tell me that he had closed the road because the people of the interior were charging so much for their oil, that the traders could not afford to buy it; that he would open it as soon as they would sell it at a reasonable price; that it was for the benefit of the merchants and traders that he had taken this course; and that now the Consul had come to insist on the opening of the road to the people, with permission to sell it for as much as they could get for it. He wanted to know from me if that was the proper way to carry on trade, and if the Consul's palaver was a just one. I told the messenger to present my respects to the King, and say to him that I could give no opinion on the subject, and that my palaver was altogether different from that of the Consul, with which I had nothing at all to do.

Having satisfied myself that the Consul would remain for some time, and while he remained I should have no audience with the King; and having heard that the Lagos-bar had already been impassable for several days in succession, and that some fatal accidents had very recently occurred there; and being aware, that, as the season advanced, the danger of crossing it would increase; I felt desirous of reaching Lagos in time to leave by the expected steamer. I therefore, after informing the King that I would send Mr. Gurney to settle my palaver, an arrangement at which he expressed his satisfaction, left about seven P.M.

On the following morning I landed at Badagry, where I was very kindly received and entertained, as I had also been on my way up, by Mr. A. C. Hutton and his amiable sister; and having remained there during the heat of the day, I left in the afternoon, and reached Lagos on Sunday morning, the 27th. I found Mr. Gurney looking ill. He had had a severe attack, and was just beginning to rally again.

I must not neglect to inform you that Mr. Milward has had an attack of fever, but is now better.

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WEST INDIES.

ST. DOMINGO.

Extract of a Letter from the Rev. James H. Darrell, dated Puerto-Plata, March 31*st*, 1859.

SINCE I last wrote the Committee, I have been regularly and happily engaged in dispensing "the word" to the people of my charge; and I am glad to inform you that the Lord has been pleased to smile on my humble endeavours. The congregations have increased considerably; so much so that I have been obliged to provide ten more pews for the worshippers. Several are labouring under deep convictions of sin; many backsliders have returned unto the Lord; and a few others have united themselves with us, desiring to flee from the wrath to come.

I lately visited the people scattered in various districts who have, for the past three years, been left unregarded. At Cabarette and Battaye the people have nearly all gone astray; but, by the blessing of God, we hope to re-establish Societies in both those places. The old log chapel at Battaye is decayed to such an extent, that it is unsafe for worship. My intention is, if possible, to build a new one between Cabarette and Battaye, in a more central spot. I have collected £70 sterling for repairing the chapel at Puerto-Plata. Already the roof has been reshingled; and in a few weeks hence we hope to have all the repairs completed.

I am happy to add that my health has continued good; and fervently do I thank God, whom I desire to serve in the Gospel of his Son, for this blessing.

JAMAICA.

Extract of a Letter from the Rev. Aaron Edman, dated Yallahs, May 25*th*, 1859.

THERE is one circumstance relative to the work of God in this Circuit, which requires attention,—the present state of the chapel at White Horses. About ten years since, an effort was made to erect a place of worship. The walls were partly built, and the roof reared; but, for want of means, the building was left unfinished. Upwards of four hundred people who assemble on the Sabbath feel the inconvenience of such a state of things. Without prompt attention, the building will fall, and the consequences may be very serious. To finish the walls, strengthen the roof, and construct a neat and substantial chapel, will cost about £80. The people are comparatively poor, and can only raise one-half the amount. The other half will have to be raised by special subscriptions elsewhere. In Lincolnshire a few Christian friends may be disposed to assist in the good cause. Some whose hearts and hands were always ready to contribute, have gone to heaven. But are there not others, who have the ability and inclination to follow the example of them who through faith and patience are now inheriting the promises?

It affords me pleasure to inform you of our efforts to form a new Society at Easington. For a long time it has been felt that the inhabitants in the centre of the parish of St. David should have the preaching of the word, and be supplied with the public means of grace. Good Friday was the day for commencing our services A respectable Hebrew kindly lent us a piece of land, on which a large booth was erected for the purpose, and also the steps to the door of his residence for a pulpit. At ten o'clock A.M. about five hundred people assembled, and the meeting was continued till four P.M. The Preacher selected for his text, "We preach Christ crucified;" and many listened with deep attention to the doctrine of the cross. The power of the cross was present. Several, after the close of the service, expressed a desire to join the Society, and a class has been formed, which is met regularly on the Thursday afternoon. Nor was the Hebrew offended; for he has since promised £1 as a subscription towards building a Wesleyan chapel. Easington is now placed on the Circuit-Plan, and the people are no longer left as sheep without a shepherd.

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The Societies throughout the Circuit afford cause for gratitude and encouragement. The schedule for last quarter was as follows:—Deaths, 16; removals, 14; backsliders, 28; new members, 91; increase, 33; with 63 on trial. Of six chapels in the Morant-Bay and Yallahs Circuit, four are out of debt, and the Trust-liabilities will this year be reduced £200. Towards the liquidation of the debt upon Bethesda chapel, the Rev. Richard Harding has presented a donation of £20.

ST. VINCENT.

Extract of a Letter from the Rev. Gilbert Irvine, dated Calliaqua, February 5th, 1859.

THE last time I addressed you, I stated that we were making efforts to repair our chapel. The District-Meeting having sanctioned the repairs, we commenced operations as soon as it was practicable, and in a few months our work was done. The chapel has been thoroughly repaired, the roof re-shingled, the window-shutters renewed, the sill spliced, the pews repaired, as well as the flooring; and the whole building, including the pews, painted, inside and outside. The cost of this is about £200; of this our members and friends have contributed about £55, and, by the aid of tea-meetings, &c., we have raised nearly £75 for chapel purposes. This may appear small, but when the circumstances of the people are considered, that they are almost all labourers, and depend upon their wages (ten pence or one shilling per *diem*) for support, it will be seen that they have done what they could. The spirit with which they entered into the matter of repairing the house of God pleased me very much, and I was glad to exert myself to bring about an object so desirable.

In addition to the repairs to the chapel, we have procured a school-room. For many years this was felt to be a great desideratum, but how to meet it did not appear, and the school was continued in the chapel. The subject was brought before the Friendly Society, and with all readiness the members voted an amount to facilitate the purchase of a house, which, by the addition of twelve feet to the length, gives us a sufficiently comfortable school-room, and, standing upon pillars by the side of the chapel, affords a fine view, and renders our Mission on this station quite complete.

The work of education in this island has received a slight impetus, by the late grant from the Legislature, and the appointment of an Inspector. The grant, though small, has enabled Mr. Banfield to open two additional schools, one at Biabou, and another at the populous valley of Mariaqua. Some time ago, His Excellency, Governor Eyre, with the Inspector, visited the schools, and expressed his satisfaction at the efforts we had made, and were making, for promoting the interests of the young. It was pleasing to see the representative of our Sovereign going from class to class, examining each boy and girl, the countenances of the children, at the same time, beaming with delight at the appearance of such a welcome visitant. Both on entering and leaving the school, His Excellency was greeted by the voices of the children singing the National Anthem. Governor Eyre seemed pleased at this demonstration of infantine delight and loyalty, and promised soon to visit again. He has since sent some books for all the schools.

In December we held our Missionary Meetings for the Circuit, and I am glad to say they succeeded well. Our watch-night service was well attended. At a few minutes after twelve o'clock, the bell was rung, announcing the departure of 1858, a year fraught with blessings and mercies. It was a solemn time, and we have been led to believe that the service was not in vain; several backsliders having cast in their lot with us. O that the Lord would work in them all the good pleasure of his will!

I may add, that I feel more and more happy in my work. True we have not had any increase to our church members, yet the congregations have kept up, and there are among us many who love the Lord Jesus Christ in sincerity. Our Leaders are ready in every good work; and could we but receive a portion of the influence which has come upon the churches in America, we should be blessed indeed. In this Circuit, we have laboured hard. Mr. Banfield, I know, has done all in his power to promote the several interests of Methodism. Mr. Pimm has exerted himself at Grange-

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town, and I have tried to do my best. We leave results to God. I have been blessed with health, for which I feel deeply thankful. Afresh I lay myself on the Missionary altar. May my life spared, yea, all my powers, be consecrated to Him to whom I owe my all!

DEMERARA.

Extract of a Letter from the Rev. Edward Spratt, dated Goed Fortuin, June 7th, 1859.

SINCE I last wrote you, we have had, on this side of the river, cause of thankfulness to the Head of the church.

Our congregations at Goed Fortuin continue as large as ever, and we are at present soliciting subscriptions towards the erection of a new chapel. I am happy to inform you, we have already about £20 in hand; and from our present prospects we hope in a few months to accomplish our desirable object.

In reference to the moral state of the Society, a few dead, rotten branches have lately dropped from the parent stem; but the vitality of the church has not been in the slightest degree impaired. Last week a young man came to me in great distress about his soul, feeling that the wrath of God was abiding upon him. He had been for some years living in a state of concubinage, not taking into serious consideration the fact, that "the wages of sin is death." The truth has in his case proved indeed the "power of God;" and I believe he is now "giving diligence to make his calling and election sure."

Our means of grace are frequently seasons of rich spiritual blessing.

At Nismes our Society is doing well, both financially and morally. This quarter I have given notes on trial to six persons, who are evidently endeavouring to "flee from the wrath to come."

We have had two exhibitions of our magic lantern at Nismes since I wrote you, by which we realized about £10 for the benefit of our Mission in that locality. We had present each time a large number of Coolies, natives of Madras and Calcutta. They were more than delighted. It was pleasing to see the place nearly filled with those superstitious people, clad in their sheet-like covering, tastefully adjusted, and by their presence helping forward the work of the Lord.

I was much delighted with a circumstance which occurred at the last love-feast I held at Nismes. There were present Chinnamah and her son Venketsamy, two of the Coolies I baptized some time ago. Chinnamah does not understand the English language, Venketsamy, who attends our day-school, can speak it fluently. The little fellow sat with his arm around his mother, and acted as her interpreter, whilst our members were relating their religious experience. I trust that the truth thus communicated will accomplish its great object, the salvation of the soul.

I have succeeded in obtaining a room at Toevlagt, in which to conduct religious service. It has been granted to us free of rent, by a person who is not at present a member of our Society. The friends have made subscriptions amongst themselves, and procured benches, a table, desk, Bible, Hymn-Book, &c. The little room is crowded at almost every service. The first Sunday-evening service was so thronged, that the floor gave way. Fortunately, no person was injured. The people who a short time back sat in darkness, having seen the light, are longing to enjoy its benefits, and are in sentiment exclaiming, "Sirs, we would see Jesus." Many of them had joined the Nismes Society, which is at no great distance.

The proprietors of an estate higher up the river, who promised to give the Society a piece of land upon which to build a chapel, have had some little dispute amongst themselves, in consequence of which the land has not been conveyed. I have, however, procured a large room, in which I conduct a weekly service. The locality being a good one, there is every probability that I shall not labour in vain. Last week a member of the congregation requested me to publish his banns of marriage. He had been a long time living in a state of concubinage; but the truth had been, by the Divine Spirit, powerfully applied to his heart, and he now wishes to save his soul, and identify himself with us in church-fellowship. This is a kind of first-fruits, I trust, of an abundant harvest.

Fields of usefulness are opening to us on every hand, and the exclamation of hundreds is, "No man careth for my

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soul." This cry is extorted simply because "the labourers are few." What we want at present are Missionaries, and means for their support; and could we have our wants relieved, we should see hundreds of wandering yet ransomed immortals gathered home to God.

Extract of a Letter from the Rev. James Tidyman, dated George-Town, June 25th, 1859.

I AM endeavouring to devote myself, with all earnestness, to the great and important work, to which I feel more than ever I am called. My time is fully occupied in study, preaching, and visiting from house to house, and I am very happy in my glorious toil. My joy is the greater in seeing present fruit: God is indeed giving me the assurance that I am not labouring in vain. Our congregations continue very good, and the people everywhere receive the word gladly. One and another are coming forward, week by week, to join themselves to our Society, expressing an anxious desire to flee from the wrath to come. Our ears have repeatedly been saluted with the inquiry, "What must I do to be saved?" yet not so often or to the extent we could wish. Our special services, held in the month of April, were made a blessing to many, and not a few gave their hearts to God. The good cause throughout the Circuit continues to prosper. New places are opening up to us from time to time, and the cry is heard, "Come over and help us." This is especially the case over the river. Many of our country preaching-houses are too small for the numbers who would worship with us; indeed, it is necessary that chapels should be built to accommodate such, especially at Goed Fortuin and Plaisance, towards which we have already taken preparatory steps. In a few months I hope we shall be able to commence building at Goed Fortuin. Respecting that place Mr. Spratt has already given you all particulars.

Plaisance is a very populous village along the east coast, and is one of the most important on that side, in consequence of its large and increasing population. The people, though poor, have already promised to do their utmost. We have received, up to this date, promises to the amount of 160 dollars, part of which we have already received in cash. On the 4th of July we intend having a tea-meeting in the village for the same object.

Since my last I have visited Supply and Soesdyke. You are already acquainted with the circumstances which led to our introduction into the latter place. The friends at Supply sent a boat for me, and I preached to them in the morning, and gave tickets to the Society. On my arrival at Supply, I found another boat waiting to take me up to Soesdyke. The men in the boat had furnished themselves with a cow's horn, which they repeatedly sounded, long before we arrived at our place of landing, which was answered by another from the village. Having come in sight of the place, I looked up, and saw men, women, and children running, shouting, and jumping, to greet "de new Minister." This was a novel sight to me, at which my heart melted. I hid my face to weep and smile. Often in my juvenile days I have gazed upon the picture of a Missionary's first introduction to a new field of labour, and I have wept; but here I saw the thing itself. The multitude of people followed me to the good lady's house, (who introduced Methodism there,) and presented me with an abundance of native fruit. My time there was spent in visiting the people at their own houses, conversing with them, and preaching. Here we have a bright prospect of a glorious harvest. The harvest is ours. I like always to work expecting present results. And why not? Our fathers laboured hard and sowed much. We have entered into their labours; therefore the harvest is ours: it is plenteous; but the labourers are few. We trust our friends at home will continue to honour the Lord with their substance, and the first-fruits of all their increase. We have read with glad hearts the Report of the past Missionary year, and the result of your Annual Meeting is pleasing. Our prayer is, that such may continue, and in greater abundance.

During the last quarter we have lost a great number of our members by death. Among those who have finished their probation here, I may name one, the late B. L. Watson, Esq., who very lately came to George-Town from Barbadoes, for the purpose of commencing business; but the Lord had a better place provided for him. Never, I think, did I see the principles of godliness exemplified more fully than in his life; and they supported him in sickness, and

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enabled him to meet death with resignation. I have also to communicate the sad intelligence of the death of the beloved wife of our respected Chairman. Mrs. Fidler sweetly entered into rest on the 16th instant. The church feels its loss. By a holy life she became endeared to all; but we submit, recognising the hand of God. We part, but only for a time. We shall meet again.

BAHAMAS.

Extract of a Letter from the Rev. Hilton Cheesbrough, dated Nassau, New-Providence, July 4th, 1859.

We have had C olies here in one of the West India regiments, but I am not aware that there are any in garrison at present. One of the Anglo-Tamil books would, however, be very acceptable.

The brethren are all well. There is a good work going on in three Circuits of the District, namely, Turk's Islands, Governor's Harbour, and at Cherokee Sound, in the Abaco Circuit. The revival at the latter place is remarkable. It began in the absence of the Missionary; and, before he could reach the place, a number of persons had been awakened and converted. The excitement was so great, that day and night meetings for prayer were open and crowded in the chapel and private houses, and for a time many of the best of our people neglected their ordinary avocations; so absorbed were they in carrying on the work, and reaping the fruits of the blessed outpouring of the Holy Spirit, with which the settlement had been favoured. Some eighty members have already been received into the Society, and the work is still going on. It seems probable, indeed, that before long every adult and young person in the place will be converted to God and added to the church. The Sunday-school is also reviving, and we hope the lambs of the flock will largely share in the general benediction. As is too often the case in small communities, so here; narrow feelings, leading to mutual alienations, even among members of the church, had long been obstructive of the work. But these are now all gone. "We now meet each other," said my informant, "with our hearts in our hands; and instead of satisfying ourselves with an ordinary salutation, we often literally embrace." Thus all is awe, and tenderness, and love—a beautiful proof of the revival being a genuine work of the Spirit, and closely linking the state of things in the church at Cherokee Sound with that "age of golden days" which our immortal minstrel has so sweetly celebrated on the twenty-first page of the Hymn-Book.

FRIENDLY ISLANDS.

Extract of a Letter from the Rev. John Thomas, dated Nukualofa, Tonga, February 21*st,* 1859.

It will be cause of thanksgiving to the friends of Jesus in England and elsewhere to be informed that Popery at present has made no converts at the Haabai station. For seven months the Priest and the party he took with him from this place have been looking one upon another in the house which (together with a chapel) the Protestant King and his Protestant subjects were compelled by French power to erect. There they are; but no one has joined himself to them. They ring their bell for worship, but have to hold it themselves: no natives unite with them. I believe they find now that it was not in that way the Protestants gained a footing among the natives of these islands, neither was it the way the Lord gained access to their hearts.

We have had a Priest placed at Hihifo, on the west end of Tonga, where we commenced our sufferings and toil for the Lord's sake in 1826. He has been about six months there; but not a soul has joined him, although every means has been used which craft or cunning could devise; and in several places on this island, where Popery had made some way, the people have returned to us, and to the Lord from whom they had departed. In these things we rejoice, and will rejoice.

I believe our friends have prayed for us, and for our insulted but pious King George and his Protestant subjects, and that God has answered prayer; hence we are blessed, and saved from the power of our enemies. We beg them still to pray for us and our people. Popery is a dreadful evil, as it is a substitute for true vital godliness; it is the base coin of the kingdom of Jesus. But, bad as it is, it is not the only evil we have to do with

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even here. Trade and commerce, and what is called civilization, bring with them many evils about which our simple-hearted people had not thought; and being very weak, they are easily led astray. Still, the Lord is able to keep his people from falling, and he will do so in answer to prayer. Let me, then, urge my request,—Brethren and fathers everywhere, pray for us and the Christians of the Friendly Islands.

The Lord has been reviving his work this year in this Circuit, and we have had a large demand for Scriptures and Catechisms; and our New Testaments are nearly all gone, as also our other books. We should have applied before this for another grant of New Testaments, but we hoped to have made some few alterations in the present edition, and to have had it uniform with the Old Testament.

You will be glad to hear we are not worse in health than when I last wrote you, except that at this time I am suffering from a slight attack of the influenza.

The King is with us on a visit, but leaves us to-morrow for Haabai.

FIJI.

DEATH OF MRS. WILLIAM WILSON AT BUA.

THE intelligence of this mournful event has been communicated to us in a letter from the Rev. Joseph Waterhouse.

Extract of a Letter from the Rev. Joseph Waterhouse, dated Lythville, Rewa, May 20th, 1859.

I HAVE just returned from Bua in time to send a hurried line by a vessel now sailing from this port to Sydney. Seldom have I had a more painful communication to make.

Our esteemed friend and fellow-labourer, Mrs. William Wilson, daughter of the Rev. Peter M'Owan, died at Bua, on Saturday, the 14th inst., of fever. She was ill for three weeks, and was very happy in her mind. Her death was *truly triumphant;* enviably so.

Our medical brother, the Rev. J. S. Fordham, Mrs. Binner, who has ever proved herself a friend in need, and I, had the mournful satisfaction of being with Mrs. Wilson during the last ten days of her life.

Would you please to break this intelligence to Mr. M'Owan? Mr. Wilson will send full particulars by first opportunity. He requests Mr. M'Owan to direct his movements. Mrs. Wilson desired her husband to take the three children to England; but he will wait in Fiji or Sydney until he hears from Mr. M'Owan.

Please excuse extreme haste. Remember us in your prayers.

THE same mail has brought us a letter of previous date from Mr. Wilson, conveying information of a very momentous character. Under date of March 10th, 1859, he writes from Tiliva, Bua, as follows:—

I AM sure you still take a deep interest in everything connected with Fiji, although it has been ceded to the more immediate superintendency of the Australian Conference. I did hope to have sent you a letter by this opportunity unstained by a reference to war, strangling, and cannibalism, and such-like things, of which we are sick, and many Fijians ashamed.

In this vicinity we had peace and prosperity until the 17th ult., when suddenly evil sprang up. The Heathen from the hills made a sudden descent upon a Christian village called Naulwinakula, where they burned our beautiful chapel, and murdered six people; but providentially the Teacher and his wife escaped into the bush, and were saved. The poor woman next to the Teacher's wife in the flight, was struck down dead with her two children, and one of the men slain was formerly the Heathen Priest in Bua, and a man of considerable influence. He had met in my class for some time, and only a few hours before his violent death, he said he was sorry for his sin, and longed for salvation. I was led to speak to him on these words, "Behold, now is the accepted time," little thinking that in so short a space I should see his blood saturating the ground. I was at this village only a few days before this sad

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event happened, where I spent a happy and useful day. I married eighteen couples. Some had commenced meeting in class, and we hoped ere long to have had a settled congregation. I deeply sympathize with the bereaved, and also with the Christians who spent so much time and care over the chapel which the Heathen have wantonly burned. I have seen them cutting and dragging logs of wood, which appeared to require the strength of draught horses or the power of steam rather than manual strength. Yet they accomplished their task cheerfully.

The excitement caused by this outrage had not subsided when news came from Nandy, stating that Tui Wainunu had besieged that place, and that it was to be attacked the following day. The Chief of Bua could not collect his forces in time to aid the oppressed; but God remembered them, and sent deliverance in their extremity. Three Tonguese canoes arrived in the night at a place near to Nandy, and, hearing that life was in danger, the Chief in charge proceeded at once to the place. He found the enemy's canoes, destroyed four, captured four more, and three prisoners. No lives were lost. The large besieging army under Tui Wainunu, hearing a rumour that some catastrophe had happened seaward, without remaining to ascertain exactly the strength of the fleet, or to ask any questions, each man set off in the nearest direction to his own home. The enemy was, perhaps, forty to one; and this is an illustration of the cowardice of Fijians. On the canoes taken, there were several articles of small value, stolen from the Mission premises at Nandy. But what was most distressing, they had violated the resting-place of our dead, a picture of which appeared in the "Juvenile Offering" for 1857. The mound was scattered, the iron-railing broken to pieces, and the sacred dust disturbed. This was done by the orders of one man, who has lately eaten two Teachers, and is, probably, the worst man in all Fiji. He was formerly a Papist, and, I am inclined to think, is still regarded by the Priests as a member of their church. He intended destroying Nandy, and then coming on towards Bua; and, according to his plans and intentions, he would soon have made himself King of Fiji. But we believe that the Lord will not suffer him to triumph.

Last week was one of considerable anxiety. The party in the hills which attacked Nauluinakula was to the north of Bua, and only a few miles distant; Tui Wainunu and his party were at Nandy, in the east; and we were called out of bed late one night by six or seven Teachers, who came to report that many towns, subject to Bua, and professedly Christian, were to turn enemies to Bua, and give up the *lotu* on the morrow. These towns were to the west, and our enemies said they would drive us all into the sea. We had no boat or means of escape if they should make the attempt and prove successful, and the nearest Mission family was eighty miles distant. We were saved from fear by giving ourselves to prayer, and many of the psalms seemed written for our comfort.

In the midst of wars and rumours of wars, when we did not know what might happen any moment, in comes a little schooner, called the "Storm-bird," kindly sent by Mr. Binner at his own expense, to bring us letters, and to see how we were. In this we recognised a proof that the all-seeing eye of our merciful Master was upon us for good. Our hearts were exceedingly comforted by the kind remembrance of the Fijian Mission, and the references made to it by many speakers in the Conference Committees, as reported in the "Watchman." We believed the prayers of our church would be answered, and so they were, in the comforting and strengthening of our hearts in a time of danger. But I felt that if many who have it in their power had the choice of spending a week here, such as last week was in Bua, or giving £100 to help you to let us have a brother Missionary as companion and fellow-labourer, I think they would find the latter considerably easier. It was painful to think of three Heathen armies being so very near, to see the shattered head of one of our converts with whom I had been conversing and praying but a few hours ago, and we could not tell but some more of our people or some of ourselves might be with him shortly.

I am happy to inform you that the report of the apostasy of the Bua towns is false, and that in other towns, as far as I know, where there were only a few Christians among the Heathen, the Christians have left and gone to Christian villages, rather than join their Heathen friends in war and wickedness. I am informed, that some towns that were professedly Christian in the Nandy Circuit, now no longer a Circuit since the death of its Missionary, have been compelled by Tui Wainunu to give up the *lotu*, and

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to join in his wars: he killed and ate two Teachers, and if some have been intimidated and turned to Fijian customs, it is no matter of astonishment, considering the imperfect instruction they have had. It has been impossible for me to attend to them, because of the pressure of work nearer home, and also because of family affliction. And what is one Missionary on an island two hundred miles in circumference, with numbers of other islands connected with it, and among such a race of men as this? We are like a man standing on the great sea reef, contending with the rolling, roaring breakers, and lifting up our hands to Him "which stilleth the noise of the seas, the noise of their waves, and the tumult of the people;" but when He speaks, "here shall their proud waves be stayed." A dark cloud and a high pressure is swept away, and lifted off my heart, by the cheering news just brought, that the Rev. Joseph Waterhouse is returning per "John Wesley," and that a large company of Missionaries are now on their way to Fiji. When my eye caught the joyful news, it dimmed with gratitude, and when I told the Teachers, they said, "We praise thee, O God!" With your earnest endeavours and deep solicitude on behalf of China and India we truly sympathize, and constantly pray that God may help you and the churches at home to raise the agency; and the result is certain, the mountains shall melt, the valleys shall be exalted. Our hearts have forgotten our own sorrows and trials when we have read "the terrible things in righteousness" which God has permitted to happen in India. Surely the inscription cut into the core of the church's and the nation's heart by the avenging sword dipped in the blood of so many men of God and of our lovely sons and daughters, will rouse the church militant to send forth her messengers by scores instead of solitary ones, and cause the Government to prefer Christians as servants and soldiers to worshippers of idols, on the principle that a merciful man is preferable to a murderer, and the courageous superior to the cowardly, and an honest man to a thief and robber.

Last month I married upwards of a hundred couples in the adjoining villages: several have been received as members on trial; we have had a few very striking and clear conversions; so you will not think it is nothing else but war. I am compelled to conclude in haste, as the owner of the schooner has come to say he is going.

We are all well at present.

DEPARTURES.

Messrs. Whitley, Harrison, and Taylor, with their wives, took their departure for Sydney by the "La Hogue," on Monday, July 25th, on their way to Fiji, for the reinforcement of that important Mission.

ARRIVALS.

The Rev. John Waterhouse arrived at St. John's, Newfoundland, June 8th.

The Rev. Messrs. Pinkney, White, and Armistead, with Mrs. Pinkney and family, Mrs. White, and Miss M'Diarmid, arrived at Madras, all well, June 27th.

DEATHS.

We deeply lament to announce the following deaths:—The Rev. James Cox died at Highbury-Grove, Morant Bay, Jamaica, May 30th, in the fifty-fourth year of his age, and the thirty-sixth of his ministry; the Rev. John Bridgart, General Superintendent of the Sierra-Leone and Gambia Districts, at sea, on board the "Athenian," on his way home, June 24th; Mrs. Fidler, at Golden Grove, East Coast, Demerara, June 17th; and Mrs. William Wilson, at Bua, Fiji, May 14th.

The amount of contributions and remittances announced on the Cover of the Notices this month is £7,437. 3*s*. 8*d*.

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PUBLICATIONS OF THE SOCIETY.

MISSIONARY NOTICES, published Monthly. (New Series.)
QUARTERLY PAPERS, Nos. 1—157, with Engravings on Wood.
WESLEYAN JUVENILE OFFERING, published Monthly.
GENERAL VIEW OF THE WESLEYAN MISSIONS. (New Edition.)
MISSIONS TO THE HEATHEN, an Address.
HINTS TO THOSE who ask, Why should I contribute to the Missions?
COLLECTORS' BOOKS, SECRETARIES' MINUTE BOOKS, CASH BOOKS, SUBSCRIPTION BOOKS, AND TREASURERS' BOOKS.
DEFENCE OF THE WEST INDIAN MISSIONS. By the Rev. R. WATSON.
THE RELIGIOUS INSTRUCTION OF THE SLAVES OF THE WEST INDIA COLONIES, ADVOCATED AND DEFENDED. A Sermon preached before the Wesleyan-Methodist Missionary Society, April 28th, 1824. By the Rev. R. WATSON, one of the General Secretaries. Fourth Edition.
A REPORT of the principal Speeches delivered at the Formation of the Wesleyan Missionary Society for the Leeds District, in 1813. By JAMES NICHOLS.
A BANNER FOR THE TRUTH. A Sermon preached before the Wesleyan Missionary Society, in the City-Road Chapel, London, April 17th, 1837. By the Rev. JONATHAN CROWTHER.
DIVINE LAWS ORDAINED FOR BLESSING. A Discourse delivered before the Wesleyan-Methodist Missionary Society, in Great Queen-Street Chapel, London, on Friday, April 28th, 1848, and published at the request of the General Committee. By the Rev. WILLIAM URWICK, D.D.
THE PERPETUITY OF THE BIBLE: A Discourse delivered at the Anniversary of the Wesleyan Missionary Society, Great Queen-Street Chapel, May 1st, 1857. By the Rev. THOMAS M'CRIE, D.D., LL.D., English Presbyterian College, London.
REPORTS OF THE SOCIETY from 1818 to 1858, inclusive.
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GRAMMAR OF THE MANDINGO LANGUAGE. By the Rev. ROBERT MAXWELL MACBRAIR.
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A SECOND MISSIONARY VISIT TO THE FRIENDLY AND FEEJEE ISLANDS, IN THE YEAR 1850. By the Rev. WALTER LAWRY, General Superintendent of the Wesleyan Missions in New-Zealand, &c. Edited by the Rev. ELIJAH HOOLE, D.D.
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LONDON DISTRICT.

	£.	s.	d.
City-Road ...	18	6	6
Greenwich ...	1	15	10
Dalston.....	18	2	6
Vauxhall	7	0	0
Hackney	22	0	0
New North-Road.....	7	10	0
St. John's-Square	10	0	0
Islington	10	17	2
St. John's Wood	12	12	2
Blackheath ...	12	7	0
Hornsey-Road	11	0	8
Westminster .	25	17	0
Stoke-Newington.....	35	0	0
Lambeth	10	0	0
Bayswater ...	4	18	10
Croydon	40	0	0
Kentish-Town	7	0	0
Brighton	7	7	0
Manningtree .	10	0	0
Walworth.....	6	8	3
	278	2	11

YORK DISTRICT.

	£.	s.	d.
York.....250	0	0	
Scarborough...202	4	3	
Selby 180	0	0	
Easingwold ...	70	0	0
Pickering	73	0	0
Pocklington...160	0	0	
Ripon	40	0	0
Thirsk	73	13	6
Malton	70	0	0
Helmsley	40	0	0
	1,158	17	9

HULL DISTRICT.

	£.	s.	d.
Hull, West ...	26	7	3
Gainsborough.	70	0	0
Driffield	50	0	0
Howden	30	0	6
Bridlington ...120	0	0	
Beverley	20	0	0
Grimsby 100	0	0	
Patrington ...	23	3	0
Epworth	5	0	0
	444	10	9

LINCOLN DISTRICT.

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Horncastle ...	60	0	0
Louth	43	5	0
	224	9	0

SHEFFIELD DISTRICT.

	£.	s.	d.
Retford	35	0	0
Bradwell	6	10	0
Sheffield, West	50	8	10
Barnsley	27	0	0
Sheffield, East	8	7	9
	127	6	7

NEWCASTLE DISTRICT.

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	93	5	8

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Alderney (Ditto)	20	0	0
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	367	0	0

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	40	14	9

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Lynn.....	7	15	3
	23	15	3

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	141	13	9

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	14	10	4
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	73	10	4

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MACCLESFIELD DISTRICT.			
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BATH DISTRICT.			
Bath	10	0	0
Dorchester	11	1	9
	21	1	9

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month: the following sums have been received by the General Treasurers, since our last announcement, some of which are included in the Remittances acknowledged from the Districts.

Moneys received at the Mission-House.	£.	s.	d.
Donation on Annuity, by Misses Webster and Berger, *Saffron Walden*, 3 per cent. Consols	1800	0	0
T. E. E., per Messrs. Smith, Payne, and Smiths	699	17	2
Residue of Legacy of Mr. Robert Baiston	477	13	0
Thomas Farmer, Esq.	100	0	0
J. S. Budgett, Esq., *Bayswater*	52	10	0
A. B., *Gloucester*, for the Sierra-Leone Mission	50	0	0
H. T. Y., a Vow, on behalf of the China Mission, per Rev. J. Blackwell, *Yarmouth*	50	0	0
Richard Bealey, Esq., *Radcliffe, near Manchester*, for China Mission	50	0	0
Ladies' Missionary Sewing Committee, *Carver-Street, Sheffield West Circuit*	50	0	0
Ladies' Bazaar, at *Kirby Moorside, Pickering Circuit*	33	0	0
Balance of Legacy of Mary Ashwell	20	0	11
Legacy of Miss Jane Dawson, of *Grafton, Ripon Circuit*, Mr. W. Dewes, Executor, by Rev. J. P. Fairbourn	19	19	0
A Friend, *South Wales*, for the China Mission	15	0	0
Two Friends, *Boston Spa, Tadcaster Circuit*	10	10	0
VOW	10	0	0
Robert Pearson, Esq., and Family, *South Shields*	6	6	0
One Third of Income from the late Mr. Hunt's property, of *Swadlincote*, per Rev. J. Mason	5	3	10
A Friend, for Kaffraria, being an acknowledgment for many blessings, by Rev. G. Osborn	5	0	0
A Thank-Offering from a Friend to Missions in India	5	0	0
A Friend to Missions, in the *Second Huddersfield Circuit*, per Rev. W. Jessop	5	0	0
Safe Return of the A. and all her Crew	5	0	0
Safe Arrival of the E. D. at Malta	5	0	0
Safe Arrival of the ship A.	5	0	0
Ripon, by Rev. J. P. Fairbourn, from Mrs. R.	3	0	0
A Thank-Offering, for Missions, per Rev. J. Kirk	2	10	0
Mr. T. H. Griffiths	2	2	0
Friends at *Tammerfors, Finland Russia*, by Rev. George Scott	2	0	0
Misses Pell and Heely, *Sheffield East*, for India	1	0	0
Gratitude	1	0	0
Rev. John Brown, *Islington*	1	0	0
Anonymous, for China, and the Rev. S. Minton, *Percy Chapel*	1	0	6

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SEPTEMBER 26, 1859.

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The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1768.] [SOCIETY ORGANIZED, 1816.

FOR OCTOBER, 1859.

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WESLEYAN MISSIONARY NOTICES, &c.

OCTOBER, 1859.

CHINA.

OUTBREAK OF HOSTILITIES AT THE MOUTH OF THE RIVER PEIHO.

Extract of a Letter from the Rev. Samuel J. Smith, dated Canton, July 20th, 1859.

WE have just got very unwelcome news from the north; and, lest no one should write the Mission-House, I will hastily give you what I know. Last evening I read a letter from Dr. Williams, Secretary to the American Legation, the substance of which is as follows. Arrangements having been completed by the Chinese Commissioners at Shanghai for the English, French, and American Ambassadors to proceed up the Peiho to Peking, it was decided that they should proceed and be in readiness to receive the allied force at the mouth of the river, and escort them to the capital. The foreigners, prepared for an honourable reception, were sadly disappointed. When they arrived, the forts, eight in number, were seen to be rebuilt, and mounting eighty guns. Moreover, the river was thickly studded with large wooden piles, having iron points, and so driven as to pierce the hulls of steamers in their rapid approach. Dr. Williams went out to converse with whomsoever he might chance to meet, and came in contact with three men, very rudely dressed, probably high officers, who told him the Governor and Treasurer had gone up the river, and that they would be received at the upper entrance. They declared there were no soldiers in the forts, and that they themselves were only employed to prevent anyone from taking up the piles. He wanted to get to a little headland above; but no chair was offered, nor assistance of any kind. At this time the line of forts looked as if they were deserted; no flag flying, nor a man to be seen. While our men were engaged in getting up the piles, between the line of forts, the eighty guns of which were directed to the mouth of the river, a deadly fire was opened upon them. Our ships got into line, and returned the fire, also sent a landing-party, which was exposed to an awful fire while up to their waists in mud, and was repulsed with heavy loss. The firing continued from mid-day till midnight; and out of twelve hundred engaged we lost more than four hundred in killed and wounded. Admiral Hope has a flesh wound in his leg. He hoisted his flag on three different ships during the engagement. The Commodore of the American squadron, upon hearing he was wounded, went to pay him a visit, and had his barge shattered, and one killed. Three steamers were destroyed, and many more very much disabled.

Of such consummate treachery we were not prepared to hear. For the Emperor to entice a handful of men under the mouths of eighty guns for the purpose of slaughter is perfidy indeed. It is said that the Russians had a hand in this, either by training or actually helping the Mongols. Some say the policy of leaving no guard at the mouth of the Peiho when we had rased their forts, nor stipulating with the Chinese that they should not be rebuilt till the treaty had been ratified, is open to criticism; and that the want of caution in going up is not worthy of much praise.

THE substance of the above has already appeared in the public prints. It is inserted mainly in the hope of recalling attention to the situation of our brethren labouring among a hostile and treacherous people, as a fitting subject for special supplication at the Missionary prayer-meetings, that their lives may be preserved, and their labours still further owned of God.

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Extract of a Letter from the Rev. Josiah Cox, dated Canton, May 20th, 1859.

On the other side is a plan of our Circuit-work, which I intended to forward by last mail; but I was too late in writing, for I had not time to copy it.

San Shá is the street where the Missionaries are located. Our small preaching-room adjoins Mr. Hutton's house.

Túi-hong is a street within the old city, where we have a preaching-room, and Mr. Piercy conducts a large day-school.

Kó Tái Kai is a street in the new city. It is the place we recently opened, and will become our most important preaching-station.

Hó is the Exhorter under Mr. Hutton's training, and was recently admitted as a Local Preacher on trial. —— designates a young and promising candidate for the same office.

Mrs. Piercy, whose worth is beyond my praise, conducts an excellent girls' day-school, and a female class. Her services are of great value to the Mission, though they find no place in the Plan.

I live at too great a distance to attend the morning services during our summer months, without endangering my health. In this hospital of the London Missionary Society, which, by God's blessing on the labour of Dr. Hobson, is a valuable institution, I find abundant employment in our common cause. A church of twenty members, with six candidates for baptism, is connected with this Mission. The hospital contains about thirty in-patients, with accommodation for a hundred more. It is opened four days a-week for out-patients, when a great crowd of people avail themselves of its benefits. On the arrival of Dr. Legge I shall be relieved. If spared, and God prospers my plan, I hope to spend my next winter in itinerating amongst the surrounding villages.

You will be fully engaged in Conference business when this arrives. I pray God to guide your councils, and give you three wise and good young men eager to join us in China.

I baptized four adults on Sunday, the 8th instant. One of them, I regret to say, has already acted in a manner unworthy of his holy calling, and occasioned me much anxiety and sorrow. I hope, however, he will not go altogether astray. All the church members believed in the man's sincerity, and he had been attending our meetings for nine months.

INDIA.

Extract of a Letter from the Rev. Matthew T. Male, to the Rev. William Arthur, dated Toomkoor, April 22d, 1859.

Here I am, doing the old-fashioned work in which you and I united eighteen or nineteen years ago in and around Goobbee. This is Friday, and since Sunday last I have preached once in the fort, once in the pettah, and have gone to three different villages on three different mornings. You will think I was rather dejected and dispirited when I wrote the few lines from Bangalore. I confess I was so; the prospect of coming to Toomkoor, — dear Mary's birth-place, — and then to come to a country station *alone*, — a course which I thought I would never again submit to, — all united to produce painful feelings. However, I said little on the subject, but came in accordance with the wishes of others; and, as Mr. Hodson emphatically said, as a *temporary* arrangement. However, I am happy in my work here, and, now that I have got my things unpacked, for the first time since leaving Brighton, and am getting a little settled, I think, unless some special reason should occur, I shall stay where I am for two or three years. I ought to have a colleague certainly *as soon as you can possibly send one.* The Native Catechist, Enoch, joins me when I go into the fort or pettah; but to the villages I go alone. Then there is the English school, wanting attention more than I can give to it; and then, if my health should fail, even for a time, the station would be left vacant. Do send a good brother to Toomkoor as soon as possible.

Our house here is a good one, and beautifully situated, with the range of hills, which you will remember, stretching along in front. The house is not far from the Coonghul road, on some high land between (on the right) the road coming from Goobbee to Toomkoor, and the road going from Toomkoor to Bangalore.

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I am thankful to say that we are all well, and I am pleased to find my Canarese coming back to me daily. I have taken one of the Canarese services on each Sunday since I came out.

There are some seven or eight European families residing in Toomkoor now. Mr. and Mrs. Hodson are with us. They needed a change, and came out about a week since.

FEARFUL HURRICANE AT NEGAPATAM—JOURNAL OF A PREACHING TOUR.

Extract of a Letter from the Rev. Peter Batchelor, dated Negapatam, July 18th, 1859.

SHORTLY after the date of my last letter, Negapatam was visited by one of those terrific hurricanes which not unfrequently takes place on this coast, causing immense loss to the shipping, and much destruction on land. On this occasion more than twenty vessels were wrecked, six of them within sight of the Mission-house. The "City of Bristol," a large English vessel, was the only one of Negapatam that held by her anchors. Many lives were lost. One vessel, with about two hundred Coolies on board, was driven on shore near Valangany, about eight miles distant. More than one hundred of them perished. Near the same place a Glasgow ship, bound for Calcutta, with a valuable cargo, was totally wrecked. The crew managed to save themselves by the ship's boats, and came on to Negapatam. Not knowing where to go for shelter, two of them lay down for the night in the verandah of a house next to ours. Early next morning, while they were sound asleep, the house fell and buried them under its ruins. One of them, severely bruised, was extricated alive; but the other, when dug out, was quite dead. After an inquest was held by the Collector, his body was brought to the Mission-house, and a coffin having been made, he was interred in the burial-ground in the evening, attended by his comrades, who seemed, poor fellows, much affected when I spoke a few words to them at the grave on the uncertainty of human life, and the necessity of being prepared for death. His name was John Hanna: he was only nineteen years of age, and belonged to Glasgow.

The severity of the storm was very great, and lasted nearly three days. The Mission premises, I regret to say, suffered considerably; but we were all mercifully preserved uninjured.

Our Tamil and English services continue to be well attended. Many persons connected with the railroad are seeking residences at Negapatam. House-rent has risen more than a hundred per cent, and we may shortly expect to see many additional houses erected. It is thought Negapatam will in a few years become a very important and populous place.

Street-preaching forms an interesting part of our work. The people here attentively and readily receive the books and tracts which are offered them. We are enlarging our school premises, in order to accommodate a larger number of boys. The services of Mr. Level will be highly valuable in this department of our work, and will enable Mr. Hobday and myself to visit the surrounding villages more frequently.

A few weeks ago I went on a Missionary tour to the south. Subjoined are a few extracts from my journal:—

June 22d.—I left home this morning with Jacob, the colporteur, and reached Vellangany about nine o'clock. On entering the village, we were met by Joshua, a young man who was converted from Heathenism some years ago, and baptized by me at Negapatam. He was subsequently educated in the head native school, and for some time employed by the Mission as a Schoolmaster. About four years ago he left Negapatam, and established a school here, which is his native place, on his own account. He has continued faithful, and appears to be much respected by the inhabitants.

Vellangany is a large place, containing five or six thousand inhabitants, about one fifth of whom are Roman Catholics. It would form a promising country station in connexion with Negapatam. Some of the principal inhabitants wish us to establish a school, and a few Roman Catholics have expressed a wish to join our communion. The people heard the word gladly, and bought several portions of Scripture from the colporteur. In the evening I went on to Timpoongi, another large village, about four miles from Vellangany.

23d.—I went into the village to search for a place of shelter during the heat of

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the day. I was directed to the *suttaram*, but the roof had been blown down by the late storm. While engaged in taking a cup of coffee, preparatory to going further, a large number of the inhabitants gathered round us. The Colporteur offered his books for sale, and I addressed them on the being and attributes of God, and the way of salvation. To some boys who could read, I gave tracts.

We started about eight o'clock for Cupimodu, which we reached about noon. There being only one *suttaram* here, belonging to a Brahmin, I was allowed its shelter during the heat of the day. In the evening I went among the villagers, and was surprised when told that none of them could read. They had had no school among them for several years, and had grown up in ignorance. They earnestly begged me to establish a school among them, assuring me that more than fifty children would attend. We went a little further on, and found one man who could read, to whom we gave a portion of Scripture and a few tracts. Almost every house in this village has been injured by the storm, and hundreds of cattle have died from exposure and want of food.

24th.—We went on to Topetarrah this morning, which we reached about ten o'clock. The Custom-House manager called on me, and I was pleased to find in him an old acquaintance, Wernsudamy Pilly, who was at one time engaged in our Mission as a Catechist, but left because he could not abandon his caste. I was gratified to learn, from several testimonials, that he had sustained his Christian character, and was esteemed by those under whom he had served. The majority of the inhabitants of this place are Mohammedans. A few portions of Scripture were sold; but the Mohammedans stand more aloof from us than the Hindus, and the gathering around us was not very numerous.

In the evening we went on to Vedaruneyam, a small place, and formerly of considerable celebrity. Here we stopped all night, and in the morning attempted to go to Codegerrah, but could not pass over a large swamp, in consequence of the road having been broken up by the late storm.

26th.—This morning we went to the large temple in this village, (Vedaruneyam,) taking a number of tracts in my pockets, and requesting the Colporteur to bring a number of Scriptures. Having walked round the temple, we fixed on an open place for the people to assemble, which they soon did in large numbers. I then addressed them at considerable length on some of the great truths of religion. They listened with marked attention, and thankfully received the tracts and books which we offered them. They were most earnest in their entreaties that we should establish a school among them.

27th.—This evening we reached Tiruturrapundi. Here I found a travellers' bungalow, but no furniture, and was therefore, as before, obliged to sleep in my bandy. The son of the Tahsildar, however, brought two chairs, and promised to call on me next morning, which he did.

28th.—I went into the village this morning with Jacob, and we took our stand in the principal street, leading to the temple. After waiting a little time, to allow the people to assemble, I addressed them at great length. I observed some Brahmins connected with the temple using their influence to prevent the people from drawing near to listen. Here, also, the people earnestly solicited me to establish a school, offering to subscribe one half of the sum required to build a school-room and support a Teacher. This is a large place, containing about ten thousand inhabitants, having two native officers, a Tahsildar, and a Moonsiff. When we returned to the bungalow, a large multitude followed. At the request of the Tahsildah's son, an intelligent youth of eighteen, I again preached in the bungalow. During the whole day I was more or less engaged in conversing with those who came to see me. I was much pleased with the Tahsildar's son, who brought me an English Bible and a Tamil Testament that he had obtained some time ago from a Missionary. He had also a *diglott* of the Proverbs, which he said he taught to some of his relatives. He had attended the Jesuit College at Negapatam, but said he would attend my school in future. He evidently possessed some light, and was anxious to obtain more. I made him a present of a few books and tracts.

29th.—This morning we arrived at Trivaloor, and found the bungalow occupied. We stayed a few hours, and passed on to Kirusore. On our way we overtook a party of Roman Catholics proceeding to Villangany. They had come from a village near Trichinopoly, and expected, like many of the Heathens, great benefit from visiting the Romish church at Vellangany. Jacob, the Colporteur, who was converted from Roman-

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ism, entered largely into conversation with them, pointing out very forcibly the errors of Popery. They appeared to be much interested in what was said to them, and perhaps never before had had such an opportunity of hearing the truth.

Much good, I am persuaded, may be done by Missionary tours among the villages. The people hear the word of God gladly, and it is a privilege to be permitted to proclaim to them the way of salvation through our Lord Jesus Christ. Many difficulties still stand in the way of their reception of the truth; but there is now an onward move, which, it may be hoped, will lead to important results.

Extract of a Letter from the Rev. John Pinkney, dated Bangalore, July 18th, 1859.

We arrived here on the 6th instant, and found our beloved Chairman, Mr. Hodson, Mrs. Hodson, Mr. and Mrs. Sanderson, and Messrs. Hutcheon and Cummings, in good health, and happy in their work. We are now beginning to feel at home, and have entered upon our labours in our new Circuit. Mrs. Pinkney commenced a girls' school last week, and she has already succeeded in getting above twenty pupils. The Tamil-speaking population in Bangalore and the immediate neighbourhood is, I am told, at least 100,000. One Missionary will not, surely, be thought sufficient for such a multitude. We are thankful that you are multiplying your agents in this land of darkness and death; but allow me earnestly to ask for a fellow-labourer on this important station. Mr. Hodson hopes that you will not lose sight of this.

There is an English school on the Compound, for Tamil and Canarese boys, and any others who may wish to come. Respecting the progress of the pupils in this school, I am unable to report at present. The number on the books is seventy-five. Some of them are young men, and I intend to give them as much of my time daily as I can possibly spare. In connexion with the Circuit there are three vernacular schools, containing more than one hundred boys. I examined them all last week, and was pleased with the progress of the boys. The first class read the Tamil Scriptures fluently, and some of them could repeat the whole of the First Catechism, and page after page of Tamil grammar. And, what was still more gratifying, they understood what they had learned. The Catechist is a good man, and has done his duty in superintending the schools, in the absence of a Tamil Missionary. There are four English services weekly in this Circuit; but, as the Canarese brethren take their full portion in this department, I shall not find English preaching any hinderance to my Tamil work. I like a little preaching in English; but the principal part of my time and strength must be devoted to Tamil. The field is large, the population immense, and the moral condition of the people truly awful. O that God would pour out his Spirit upon this barren and thirsty land! Brethren, pray for us, that the Gospel we preach may not be "in word only, but also in power, and in the Holy Ghost, and in much assurance."

Extract from the Journal of Josiah Evers, Catechist, dated Royapettah, Madras, January, 1859.

(*Concluded from page* 147.)

After breakfast we started for Severam, or Wallajabad. The road here is sandy. It is a bye-way leading through jungles, plains, topes, and villages. We reached the place at seven P.M.

17th.—We this morning visited the old chapel here, built by Mr. Carver. There it stood in solitary gloom. I first saw it by the moonlight, last evening. My mind reverted to the past. Where are the persons who once trod this sod, and worshipped in this place? They are gone. The holy place has been desecrated. Since our last visit, a few boards have been put up against the door, to prevent persons from entering; but before that it was used as a shelter from heat. The doors and windows have been taken away, the tiles on the roof scattered, and the floor broken up. This building must be thoroughly repaired before the place be resumed for a

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Mission-station. We are glad indeed that it is to be taken up again. It will be a suitable locality, as its situation is pleasant on the banks of the Palaar, and around and adjoining it are numerous villages. At four in the evening we walked to the bazaars. The *Sheristadar*, or native Magistrate, was here to-day; it was therefore a time of great excitement. The road was crowded with men, women, children, peons, and others. Somo read a tract, and Ambrose exhorted the people. Between three and four hundred men were around us. They listened quietly to the address for about five minutes; when one man began to make a great noise, so that the voice of the Preacher was lost. Numbers now began questioning. Confusion was on every side. "The Heathen raged." One or two stones fell on us. Our situation was becoming perilous. To have remained there any longer would have been foolish. We heard them concerting to take our books and to tear them. We did not therefore give them a single tract, but walked away. They called after us; but we heeded them not. A crowd followed us to the house of the Christian women, where we put up. When near the place, we turned to them, and ordered them away. Two Heathen schoolmasters, with their boys, were waiting for us. After the examination of the scholars, books were given to them. These two schools, united into one, might form the nucleus of the Vernacular school we intend establishing here, and which may gradually be converted into an Anglo-Vernacular-Institution in connexion with our Mission.

18th.—Starting from Wallajabad at four A.M., we came into Conjeveram at eight o'clock. In this great city of Heathenism and wickedness, there are only two English schools, and *not one Missionary*. The news of our arrival was soon circulated. People flocked to the bungalow. Somo read a chapter in St. Mark, and addressed a congregation of not less than sixty persons. A great many tracts and Gospels were distributed. People continued to come to us for books all the time we were there. About three P.M., we left Conjeveram for Raja-Chuthrum, and reached there at about six o'clock. Knowing it would be too late to preach, we thought it better to defer the service till the next morning.

19th.—In the morning we walked to the bazaars. Mr. Ambrose engaged to preach. It was our mischance to meet with disappointment. There were but few houses and few people. It is more a resting-place for travellers than a village. So the people we met with we gave books to. They received them gladly. We started for our next station after breakfast, and came to Stree-Perumtoor at twelve o'clock. In the evening we went to the bazaars, spoke to the people, and distributed books. A detachment of a native regiment, on its way to Arcot, was here to-day. We were pleased to see many of the Sepoys come to us for books. Early in the morning of the following day (January 20th) we started for Madras, and arrived there the same afternoon.

I must now conclude this account of our first Missionary tour this year. Last year we had to complain of the indifferent spirit manifested by the people. This year discussions have been frequent. There seems to be a stir amongst the people. They ask, "Who will show us the light?" We found it to be a more depressing and discouraging work to contend against the apathy of the human heart, than against the ignorance of the human understanding. A spirit of inquiry has awakened the people. This to us was very encouraging.

SOUTH AFRICA.

UNDER date of June 7th, Mr. Impey forwards from Graham's-Town the following interesting particulars of a journey recently undertaken for the purpose of visiting the more remote parts of the District under his care.

Extract of a Letter from the Rev. William Impey, dated Graham's-Town, June 7th, 1859.

AT the date of my last communication, I was on the point of starting on a journey of visitation to the various stations in the northern or Bechuana section of this District.

After an absence of a little more than

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six weeks, I arrived at home on the 28th ult., and now hasten to forward to you some report of the state and prospects of our work in that portion of the Mission field thus visited.

Mr. J. E. Wood, one of our Graham's-Town merchants, who is Superintendent of the Fingo school here, accompanied me on this trip, and to his kind attentions I owe much of the comfort experienced during so long and wearisome a journey, as also much that has conduced to a speedy and prosperous issue thereof.

We left Graham's-Town on the 13th of April, travelling in an open cart, with a pair of horses; a boy, with an extra pair, following in the rear.

Our first stage was Cradock, which place we reached on the 15th of April. Cradock is distant from Graham's-Town about one hundred and twenty miles, over some of the worst and most disagreeable road in the colony. At this season we found the road more than ordinarily wearying. In consequence of the long-continued drought, there was scarcely a blade of grass or a drop of water, except at long intervals. We crossed the Great Fish River thrice. Alas for so high-sounding a name! It was passable without even the "wetting of the sole of the feet," and, in fact, at the drift or ford beyond Cradock, we actually found it *dusty*, in the very bed of the river. This, however, is the river that at times rolls down in fierce torrents to the sea, detaining by its turbid streams the anxious traveller for days and even weeks together. As a matter of favour, at some of the intermediate stages, we obtained water for our horses, and at length, amidst clouds of sand and dust, arrived at Cradock.

CRADOCK.

Cradock is a thriving little town, situated in the midst of a wool-growing district, to which fact it owes much of its prosperity. We found the town in some considerable excitement, it being the season of the Circuit Court, and several cases of interest, both criminal and civil, about to be decided. One case, that of an assault by a Dutch Boer upon a Fingo servant, excited more than ordinary interest. The man, who was of a highly respectable family, was found guilty, and sentenced to one month's imprisonment in the common jail: his friends, we were told, offered to pay a fine of £1,000 rather than he should suffer this ignominy; and that, too, for an act which, a generation ago, would scarcely have been considered an offence at all. But the Judge was inexorable, probably the more so as that on some previous occasions similar offences have been visited by the penalty of a fine, to the great dissatisfaction of the community, inasmuch as it is thought that, to punish assault by a fine, especially when the whole or any part of the sum amerced is handed over to the party aggrieved, is to induce the native servant to provoke his master to assault, in the hope of reaping a harvest of pence for a seed-time of blows!

On Sunday, the 17th, I preached twice in aid of the trust-funds of the chapel. The congregations were good and attentive, and the collections munificent, amounting, at both services, to nearly £28. Of this sum £15. 10*s.* was contributed in gold: considering the numbers, this was very noble: the Cradock people have always shown a spirit of liberality in the support of our cause.

On the following Tuesday, I met the Trustees, and discussed several matters of importance. It had been the intention to erect a Mission-house on the land adjoining the chapel; but the pressing wants of the congregation for additional accommodation, and the urgent necessity there exists for the erection of a new and larger native chapel, have induced us to postpone the erection of the house for the present, and turn our attention to the other objects. We have, therefore, determined on enlarging the English chapel, the friends subscribing liberally towards the cost, and on the erection of another chapel for the use of the native congregation.

We left Cradock on Tuesday, the 19th, and spent the first night afterwards at the hospitable home of Mr. James Collett, a tried friend of our Missions.

MIDDLEBURG.

The following day we reached Middleburg, a small town of recent formation. Of this place I can say but little: we arrived after dark, and left again before daylight the next day; our view of the town, therefore, was simply a moonlight one. We called on the Rev. W. Murray, the Dutch Minister, and spent a pleasant half hour with him. He is the Minister of the Dutch Reformed Church, and occupies this place as the centre of a large and widely-extended parish. Middleburg, in common with many of our small provincial towns, owes its existence to the Dutch Reformed Church. The way is this:—Some farm, situate in the centre of a

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considerable Dutch population, and presenting facilities for the establishment of a town or village, is selected and purchased by the Kerk Raad or Church Court, a number of plots or *erven* are then marked out, to each of which grazing and municipal rights are attached; these are then sold at auction, and the proceeds rarely fail not only to pay the original cost of the place, but to leave a surplus sufficient for the erection of a church and parsonage, with probably a considerable sum to be invested as an endowment. A Minister is then obtained, a population assemble in the newly-formed village, shops are opened, to which the neighbouring farmers resort with their wool and other produce, and for the purchase of supplies, and more particularly so at the stated seasons for communion, or *nacht maal*, as they are called in the Dutch Church; and thus we have a new town, with all its ecclesiastical, civil, and commercial systems at once in operation.

I was glad to find at Middleburg that the Dutch Reformed Church employs a Missionary whose duty it is to labour amongst the coloured classes. The Missionary here is the Rev. Mr. Bennie, well known amongst us as one of the pioneers of the Kaffir Mission.

COLESBERG.

From Middleburg to Colesberg we had a long day, being not less than seventeen hours on the road. We started at half-past four A.M. It was a bitterly cold morning, and my fellow-traveller and myself alternately drove and ran on foot alongside the cart to keep the blood in circulation.

At Colesberg we met a hearty welcome from Mr. Giddy and family. Of Colesberg I need say but little, except that we both wondered how any man could select such a spot for a town. We found, however, that (like many of our fellow-men) its good qualities do not appear upon the surface. Certainly, that surface presents little more than a vast agglomeration of huge rocks and gaping chasms. But the rocks "yield founts of courage," and the yawning gulfs are indicative of that most precious of Nature's gifts, water; and hence the town. The drought has been felt here too.

At Colesberg we have a small but flourishing cause. The population of the place is probably from 1,200 to 1,500, of these about 100 attend our English services, and 100 the native. There are 3 English and 3 native services during the week. There is also a small Sunday-school.

We are much in want of a more commodious English chapel: had we this, our congregation would probably considerably increase. Mr. Giddy, residing here, has also charge of Burgher's Dorp, distant about sixteen hours' ride on horseback: this place he visited six times during the past year, spending, I believe, two Sundays there on each occasion. Mr. Giddy has also had to visit the stations north of the Orange-River, as you have already learnt from his own communications.

We spent Sunday, the 24th of April, at Colesberg, and started again on Tuesday, the 26th, Mr. Giddy accompanying us. Our own cart and horses were sent across the country to Aliwal, there to await us on the homeward route, and we now travelled in Mr. Giddy's cart, and with fresh horses, some purchased for the trip, others kindly lent by some of the friends.

The Orange or Great River is distant from Colesberg about three hours' ride. Unlike the Fish River, there *was* water here; and so much as to render it imprudent to attempt the ford; we crossed, therefore, on a float, (a process which detained us about two hours,) and consequently did not reach Philipolis until nearly ten P.M., having travelled several hours in the dark. Philipolis was for many years a station of the London Missionary Society, and is yet conducted under their auspices; but being, I believe, self-supporting, the church is framed on Congregational principles. Mr. and Mrs. Philip received us very hospitably. Mr. Philip is the son of the late eminent Dr. Philip, and, having studied medicine as well as divinity, he is fully occupied in both capacities, as Pastor and Physician.

FAURESMITH.

Our next stage was Fauresmith, about six hours' ride from Philipolis. Fauresmith is one of the rising towns of the Orange Free State. There is a considerable sprinkling of English inhabitants here, who are exceedingly anxious for the appointment of a Minister. I promised to bring the matter to your favourable notice, and I dare say that Mr. Reuben Ayliff, who is a resident here, and who has lately been on a visit to England, has also made application to you on the subject. A building, which may well be used as a chapel, capable of accommodating one hundred and fifty persons, is already erected, and is now

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at the service of any Minister who may favour them with a visit, and the friends pledge themselves to raise at least £100 per annum towards the support of a Minister.

Leaving Fauresmith, we pushed on in the hope of reaching Bethany (a station of the Berlin Missionary Society) in one day. This, in consequence of a late start, we failed to accomplish; and had to spend the night at a Dutch farmer's, whose residence we reached long after dark. The Boers are almost universally noted for their hospitality and kindness to travellers; in this instance, whether from the lateness of our arrival, or from some latent fear that we might possibly be the bearers of infection, (for just now the Dutch are greatly alarmed at the spread of the small-pox,) our reception here was an exception to the general rule.

We spent a few hours at Bethany, but did not remain the night. Mr. Wuras and two other German Missionaries reside here. The station is one of the oldest Missions in this part of the country. It is with a tribe of Korannas, and appears to be in a flourishing condition.

Notwithstanding our utmost endeavours to reach Thaba 'Nchu, Saturday night found us some considerable distance from that place. We spent the Sabbath, therefore, on a solitary farm, occupied by two young farmers, sons of Mr. Schmidt, one of the Missionaries at Bethany.

THABA 'NCHU.

We arrived at Thaba 'Nchu on Monday, the 2d of May, having been actually in the harness since we left Colesberg,—above thirty hours. Thaba 'Nchu, as a town, has much increased in size since I saw it last in 1848. The population now is estimated at not less than 10,000. The new chapel is a large, though not remarkably handsome, building. The dimensions are ninety feet by thirty-four feet in the clear, with a gallery at one end; and, as the floor is not encumbered with pews or other seats, it will hold from 1,500 to 2,000 hearers. Spacious as this building is, it is not, however, adequate to the requirements of the congregation, who on the Sabbath not only fill it, but are found outside, to the number of 500 to 600, unable to gain admittance. I preached at one of the early morning services, when, though the weather was raw and unfavourable, the chapel was full, and many outside. It was, indeed, a noble congregation; perhaps the largest I have ever seen in South Africa. The people were very attentive. The Chief Maroko and his principal officers of state were present.

We have here a Society of 127 members, and 38 on trial, 5 Local Preachers, and 9 Class-Leaders. The day-school is well attended. I found present 153; but the total number in the books is about 300. We want a more efficient school-system here; we ought to have at least three additional schools conducted in various parts of the town, besides the central one on the Mission premises.

We ought also to have two Missionaries at Thaba 'Nchu. Mr. Ludorf, however active, cannot, single handed, overtake the work on this station. With 10,000 souls within a mile of his residence, he has of late had to undertake the superintendence of Lishuani, a station distant a full day's ride. He has, moreover, a press at work, which requires a large share of personal attention. Two young men (natives) are employed in this department, and a good supply of school-books and other publications is issued from the press. A monthly newspaper, or periodical, is also published here. I observed a notice in Sechuana posted on the door of the press-room, and on inquiry as to its purport, was amused to learn that it was the well-known one of "No admittance, except on business."

Whilst at Thaba 'Nchu, I received a communication from a Committee of gentlemen residing in Bloem Fontein, the capital of the Free State, on the subject of an appointment of a Minister to that place. I have promised here, as in the case of Fauresmith, to bring the subject under your notice.

MOKWATLING.

Instead of taking the direct route from Thaba 'Nchu to Plaatberg, we made a detour, for the purpose of visiting the French Mission station at Mokwatling, under the charge of Mr. Daumas, and our own station at Lishuani, now in the care of a trustworthy Native Teacher.

Mokwatling is in every respect a pleasant and a prosperous Mission, bearing the indubitable marks of long and unremitting labour.

LISHUANI.

At Lishuani, once the residence of a Missionary, the house is in ruins, and the chapel, though still occupied, is in a dilapidated condition. The congregation on the Sabbath averages from 200 to 300. We have a Society of 40 members here,

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I authorised an expenditure of £20 on the chapel. It requires a new roof, which can scarcely be put on for that sum; but the people themselves will do something towards the necessary repairs. This building was erected seventeen years ago, and when I tell you that the walls were built of *round* stones, inserted into thick layers of clay, and was the work of native hands, you will not be surprised that some repairs are needed. The seats are of *brick*. Timber, which has to be brought from a great distance, is too dear to allow of wooden benches.

The stations Umpukani and Imperani, I did not visit. We have no agent at either of them. Once the centres of flourishing Missions, they are now deserted. The buildings are in ruins, the gardens and fields a wilderness, and the people almost without the word of life; being visited, in the one case but every two months, and in the other but once a quarter. Can you not do something for these Missions? At Imparani there is a population on the station of 500, and, in the vicinity, of about 2,000. At Umpukani there are 400 residents, and a surrounding population of 2,000. On the periodical visits of Mr. Daniel there is a congregation of from 200 to 300: there are a few members, and several on trial. Can you not send us at least *one* man for these two stations? not *new* stations, remember, but *old* ones, upon which the labours of your Missionaries have been expended for nearly thirty years.

PLAATBERG.

At Plaatberg, we found Mr. Daniel expecting our arrival. On the Sunday, Mr. Giddy preached in the morning, in Dutch, to the congregation of Bastards. This was formerly the principal congregation; but the disturbances in the country and other causes have greatly thinned this class; and the station has of late become almost exclusively a Basutu one. It would be well if the remaining Bastards would remove to some station where they might dwell in peace among people of their own condition.

I requested Mr. Giddy and Mr. Schreiner to try, if possible, to persuade the Bastards to remove to the Wittebergen station.

At mid-day, I preached to the Basutus. The chapel was crowded with attentive hearers, and I baptised ten adults. In the evening, Mr. Ludorf preached in Dutch. We have at Plaatberg a Society of 126 members, and a most encouraging field of labour. The chapel requires repair, and arrangements were made for effecting this, due regard being had as usual to the economizing the funds of the Society.

Leaving Plaatberg, we turned our faces homeward. Mr. Daniel sent a waggon on as far as the first night's sojourn, and himself accompanied us. We slept in the waggon, and next day Mr. Daniel returned home, and we proceeded on our journey. Our next night was a rough one: we arrived at a Boer's farm, but found nothing but a deserted homestead. The house had been burnt down in the late Basutu war: we had, therefore, a bitterly cold bivouac. A few reeds, plucked from an old hut, were all the fuel we could procure: these blazed cheerfully enough for the time, but very speedily left us nought but a heap of ashes. Morning dawned at last; we shook off the frost, drank our coffee, and disported ourselves with no ordinary satisfaction in the beams of the rising sun.

The following night we reached Beersheba, one of the French stations, and were kindly received by Mr. and Mrs. Rolland. Mr. Rolland has just returned to his station after the events of the war. The arrangements made in the settlement of the boundary are such as greatly cripple this station, and make it doubtful whether it will be practicable to maintain it as such. Leaving Beersheba, we passed through Smithfield to Aliwal, Mr. Wood parting company for a few days in order to visit a relative residing in the neighbourhood of Smithfield. Mr. Giddy and myself reached Aliwal, on the banks of the Orange River, on Friday, May 13th, and next day proceeded to the Wittebergen, distant about six hours' ride.

WITTEBERGEN.

Mr. Schreiner was not expecting us until much later in the month, but gave us a most hearty welcome. Our Mission at the Wittebergen is a very important one. The population of the native reserve, in which it is situate, is not less than 12,000. Owing to various changes which have taken place since the formation of the Mission, the residence of the Missionary, which was formerly more central, is now on the edge of the population, and it is very desirable that either another station should be formed, or the present one removed to Sterk Spruit, which is in the very middle of the location. Connected with the present station there are about 1,000 souls; with Sterk Spruit, about 4,000. The congregations

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at the latter place, for want of more regular attention, are not, however, so large as in the Mission-station itself: at the latter we have about 150 Dutch-speaking hearers, 200 Sisutu, and 400 Kaffir; at the former, 80 Dutch, 120 Sisutu, and 200 Kaffir.

The Society numbers 118, with 36 on trial. There are 4 schools, with a registered number of 240, and an average attendance of 160. There are 12 preaching-places, and 8 Local Preachers (native); 12 classes, and 8 Class-Leaders. The schools are conducted by Native Teachers, 2 of whom are paid, (one by *private* means,) and 2 teach gratuitously.

On the Sunday, Mr. Giddy preached in Dutch, interpreted into Sisutu, and I preached in Kaffir. There was also a small congregation of English, composed of neighbouring farmers, &c., to whom I preached. The native congregations were good and attentive.

On Monday, I spent some hours in the school, and was both surprised and delighted at the progress made in this department. Mr. Schreiner personally spends a good deal of time in the school, and the Native Teacher is also an efficient man. The children read fluently in four languages—English, Dutch, Kaffir, and Sisutu, and passed through a most creditable examination in the elementary branches of tuition.

There is abundant work on this Mission for another man. Lady-Grey, one of the new towns, is distant from the station about ten miles, with a population of about 150—principally English, with a Dutch neighbourhood; here, also, is a native population of 200, all needing to be cared for. The European inhabitants are about to erect a chapel, and look to us for a supply of ministerial labour, towards the support of which they will liberally contribute. Mr. Schreiner alone cannot attend to all this: we must have more help.

This was the last of the stations, in the northern section, which I visited. Half sad to leave so pleasant a sojourn, half glad to again speed homewards, we returned to Aliwal on Tuesday, May 17th, rejoined Mr. Wood, and prepared for our journey across the Stormbergen to Queenstown.

I do not know whether Mr. Schreiner told you of an adventure he had on his way to the last District-Meeting, held at Thaba 'Nchu, in October. Thaba 'Nchu is distant from Wittebergen about one hundred and fifty miles. When about half-way, Mr. Schreiner's horses failed him, and being unable to procure others, he *walked* the remainder of the journey, about seventy miles, without *a halt*. On the way, Mr. Schreiner, being about one hundred yards in advance of his boy, who was driving the jaded horses, stepped suddenly down into a small hollow, when, within a few feet of him, up rose *two lions*—so near, that he could have struck them with a whip. All parties seemed surprised at the sudden *rencontre*, and stood gazing at each other for some moments. The lions growled at the intruder, and retreated a few paces, turned round and roared at Mr. Schreiner, who was still staring "with all his eyes" at the newly-made acquaintance; again the animals fell back, again turned round, and finally withdrew, evidently overcome by the self-confidence of the uninvited guest.

From Aliwal, over the Stormbergen, we proceeded, *viâ* Lesseyton, to Queenstown; thence, over the Katberg, *viâ* Heald-Town and Fort-Beaufort, to Graham's-Town, which place we reached on Saturday, the 28th of May, having been absent from home forty-six days, and having travelled above one thousand miles. We were not detained above a single day, and escaped without an accident, however trifling. The Lord "hath dealt bountifully with his servants, according to his word."

I could say much more on the subject of our work, as well as report on those intra-colonial stations visited on our return; but must bring this already too long a letter to a conclusion. I cannot do so, however, without adverting to the kind assistance rendered by Mr. Giddy, who parted from us at Aliwal and returned to Colesberg, *viâ* Burgher's Dorf. Wheresoever we went, and especially amongst the Dutch, we found Mr. Giddy universally esteemed, and on many occasions his presence was our passport to the hospitalities of the road.

Mr. Impey concludes with the expression of a hope that at the next Conference at least two men will be appointed to this section of the District; and he will be delighted to find that his wishes have been anticipated by the appointment of a second Missionary to Thaba 'Nchu, and of one to Bloem Fontein also. It is hoped that both will shortly depart for their promising and important field of labour.

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NATAL DISTRICT.

REVIVAL OF RELIGION.

Extract of a Letter from the Rev. Joseph Jackson, dated Indaleni, June 21st, 1859.

A SHORT time ago, I furnished you with a few cases of conversion, which to us on this barren place, where spiritual death has so long appeared to hold its unmolested reign, were very encouraging. Those cases were but as a few drops, which, however, we tried to believe gave the promise of a shower. I am thankful to inform you that the drops began to multiply, until a gracious rain descended, and a goodly number have been refreshed thereby. The station has lately often been literally a Bochim. Prayer-meetings have frequently been held, and kept up until a late hour, at which many penitents have found peace through faith in the blood of a crucified Redeemer. This much-needed revival was preceded by the exercise of discipline. Some cases, for months past, have been a source of considerable annoyance and pain; and the difficulty has been the want of clear and palpable evidence. However, after a great deal of deliberation and patience, in order that no rash act might be committed, or injustice done to any party, the conclusion was arrived at, that some determined and prompt measures must be adopted. After repeated remonstrances, the parties were informed that they must discontinue certain practices, or their connexion with the Society would cease. A very short time after this painful duty was performed, the blessed influence descended. It is remarkable that one of the first to find peace was the wife of one of the men who has been dealt with, and now the wives of *both* have obtained the same blessing. One of them has been a somewhat peculiar woman. There has not been anything vicious about her character, but such an almost indescribable jocularity in her disposition, that on religious subjects she seemed to be unapproachable. As soon as she had found peace, she went to a neighbour of ours, a white man of some intelligence, to speak with him about the salvation of his soul. Both herself and her husband have been occasionally in his employment; and hence, I suppose, the interest she felt in his salvation.

We have an early meeting every morning: generally it is a sort of family-prayer for the station; but on Wednesday morning we have preaching, and on Friday morning a prayer-meeting. At one of our recent meetings on the Wednesday morning, a blessed influence was experienced, and several were powerfully wrought upon. Among the rest was an old man, who begins to feel the weight of years, and in whom I have felt interested since the time that I resided at the station before. He has attended the services very regularly, and has *generally* appeared to pay a great deal of attention; but, alas! his heart was callous, and his mind very dark. He became so affected, that his whole frame quivered with emotion, and whilst the big tears were fast descending, he literally *roared* for very disquietude of soul. He has found peace; and yesterday, at the class-meeting, after expressing his thankfulness for the blessing he had found, he said, referring to his advanced age, that he had "nearly died without salvation."

It would be an easy matter to go on particularizing; but I must not occupy too much of your time, although I have no doubt you will be delighted to hear of the condescending goodness of our God to this station. Suffice it to say, that we have among our new converts "young men and maidens, old men and children," and our earnest prayer and hope are, that they may be "steadfast, unmoveable, always abounding in the work of the Lord."

Our attendance at the early meetings is now better than it has frequently been at the Sunday services. The school is very interesting, compared with what we have seen it; and at the Sunday-school we have had between seventy and eighty persons. The present building, used both as a chapel and school, is inconveniently small; but I am glad to inform you that we have a new chapel in progress, which we hope soon to have completed. All glory to God! To have seen Indaleni somewhat prosperous spiritually, fills me "with comfort," and makes me "exceeding joyful." We trust ever to have an interest in your prayers.

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WESTERN AFRICA.

In our last we announced the decease of the excellent General Superintendent of the Society's Mission at Sierra-Leone, the Rev. John Bridgart, of an illness taken during the prevalence of a fatal epidemic in the colony. The present season has proved peculiarly unfavourable to that Mission. Great sickness has prevailed among the natives, and the mortality among the European residents has been greater than was ever known before. Mr. and Mrs. Wray, having suffered severely from the prevailing sickness, have been ordered home, and arrived at Liverpool on the 14th instant. With the exception of Mr. Brown, there is now but one European Missionary remaining on any of the stations in the colony. He is commended to the prayerful remembrance of all friends of Missions, who, we trust, will not cease to implore the great Head of the church to watch over his bereaved flock, and speedily to supply the vacancies created.

By the mail of the 14th of September, we receive information of the prevalence of yellow fever at the River Gambia, and that our excellent Missionary, Mr. Cooper, has fallen a victim to it. Further particulars of this sad event will be given next month.

BRITISH COLUMBIA.

Extract from the Journal of the Rev. Ephraim Evans, D.D., dated Victoria, Vancouver's Island, February 21st, 1859.

Through the mercy of God, our Mission-band are all in good health. The females of our party have recovered from the fatigue and privation of the voyage, and are occupied in arrangements for future domestic comfort, so far as that may be attainable in the incipient state of the colony.

On our arrival in the harbour, we were met by our esteemed brother, Mr. John T. Pidwell, with a greeting of that cordial character to which an ardent attachment to our beloved Methodism was sure to prompt him, on finding his cherished desire thus far gratified. He had but an hour or two, after learning that we were on the steamer, to make preparation for our reception, and had improved the brief space by filling up with tolerable comfort a new house, which was by his kind forethought retained. Into this the entire Mission-band entered, and with Mr. Pidwell and one of his sons we form one family.

The day after our arrival, I obtained an introduction to His Excellency, Colonel Moody, Lieutenant-Governor of British Columbia, to whom I delivered your letter. His Excellency received me with great urbanity and kindness, assured me of his deep interest in the success of our Mission, and of his desire to do all in his power to promote it. He expressed himself like a Christian ruler, duly feeling his responsibility to the King of kings, and fully impressed with the importance of the religious element in any well-ordered community, might be expected to do; and desired me to convey to you his appreciation of the kind manner in which the letter referred to himself. I have since had a short interview with him, and have no doubt that in him Christianity has a devoted friend. A day or two ago, Mrs. Evans and Mrs. White were honoured by a call from Mrs. Moody, who was kind enough to give them a cordial welcome, and an unaffected assurance of her sympathy and good wishes.

On the evening of the day after our arrival, (Friday, February 11th,) having had no previous opportunity, and being pressed by the necessity of making arrangements for Sabbath services, I rather unceremoniously called upon His Excellency, Governor Douglas, to ask permission to occupy a room which had been used for a police-court. His Excellency accepted my apology for what might have been regarded as a somewhat impertinent intrusion at his private

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residence at his dining hour, and was pleased to place at our disposal a room in a brick building in course of erection as police-barracks. Mr. White and I have since had some interesting conversation with His Excellency, on the general subject of future religious effort among the aboriginal and emigrant population. We received his assurances of desire to promote the objects we have in view.

On Sunday, the 13th instant, I opened our Mission in the room referred to, at half-past ten A.M. The congregation consisted of about sixty to seventy persons, who listened with ardent attention and interest to the message of mercy. In the evening, Mr. White preached with wonted energy to a larger company than could be contained in the room, which, being very closely filled with temporary seats of narrow flooring-boards, probably accommodated about two hundred. A goodly number stood outside the building during the service, and I am told that many retired for want of shelter. The brethren Robson and Browning took part in these services, and I trust it will be found that our labours are not in vain in the Lord.

On Monday evening, February 14th, I met a few friends at my residence, who came in compliance with a public announcement of my wish to confer with any who desired to become united with us in church fellowship, or otherwise were interested in our work. After singing and prayer, and a few introductory remarks, the persons present were requested to speak of the things of God. An interesting and profitable meeting ensued, and the meeting closed by my uniting ten persons in a class, of which Mr. Pidwell is appointed Leader. We pray that it may be a nucleus around which shall gather, through succeeding generations, "an innumerable company" who shall make it the business of life

> "To glorify their God below,
> And find their way to heaven."

Yesterday Mr. White preached in the forenoon, and I in the evening, in our temporary place of worship. In the evening it was excessively crowded. At half-past two P.M. Mr. Robson held a public service at a small settlement about four miles distant, called Craig-Flower Farm. The audience numbered about thirty, consisting chiefly of persons formerly connected with the Hudson's Bay Company's establishment. An appointment was left for next Sabbath, and it may probably become part of a Circuit hereafter to be organized.

On Thursday last, I availed myself of the departure of one of the Company's steamers, the "Labouchere," for Fort Simpson, to send Mr. Browning to open his mission at Nanaimo, where the steamer was to put in for coal. The gentlemen of the board of management were kind enough to offer him a free passage. Nanaimo is a village about sixty miles distant, nearly opposite the mouth of Fraser River. The population consists, I believe, chiefly of families from Staffordshire and other mining districts in England, who are working the coal-mines recently opened at Nanaimo. I have been informed that there are several families, probably the majority, who were Wesleyans in England, and came out with a promise that they would have a Missionary from that body procured for them. I have heard the population variously estimated at from one hundred and twenty to two hundred. Mr. Browning has been requested to furnish me with all the information within his reach, until I shall have an opportunity to visit that part of the coast.

At present, the population numbers from two thousand five hundred to three thousand souls. The greater part esteem themselves as permanently settled, at least so far as the idea of permanency attaches to settlement on the Pacific coast longitudes. A goodly number arrive by each steamer *en route* for the gold regions. It is said that not less than five hundred dwellings have been erected here since the great rush of last autumn. The style of these structures would amuse you. Most of them are run up in a few days, and need but little knowledge of carpentry.

Extract of a Letter from the Same, to the Rev. Enoch Wood, dated Victoria, Vancouver's Island, April 11th, 1859.

It is still my privilege to say that, through the mercy of God, the Missionaries and their families are all in good health. Since I wrote you last, I have taken a short trip up the Fraser-River. The weather was exceedingly unfavourable, and the season too early for further advantageous exploration; a work, however, on which I hope to enter vigorously as soon as I can possibly make arrangements to leave this place.

I have succeeded in procuring from

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the Manager of the Hudson's Bay Company a grant of three town-lots here, in a very central position, and highly eligible for our purposes. They are a free grant, and I expect a deed in a few days. Mr. White and I have fenced in one lot for a garden. The lots for parsonage and church are in process of clearing. A Building Committee has been appointed, to procure subscriptions, and commence building with as little delay as possible. But we shall need aid, generous aid, from abroad, as building will be very expensive.

I left Mr. Robson to occupy the region about Fort-Hope and Fort-Yale. Intelligence from him and from resident parties is encouraging. Mr. White has spent the last two Sabbaths at Queenborough, the recently-selected seat of Government, preaching in the woods to the Government *employés* and a few others who are on the spot. It is probable that he will take that as his first station, if building-sites can be early procured; if not, I shall have to ask him to take Fort Hope for the present, and bring Mr. Robson to Queenborough, from which he could more conveniently supply my place here when necessarily absent, without taking Mr. White from home. Both places, however, ought to, and must, have a permanent supply. A few weeks will probably see from eight hundred to one thousand of population at Queenborough.

In connexion with this topic, as also with the much more important one of preaching Christ first to the adventurers in the remote and spreading gold regions, I have to press upon you and the Committee the vast importance of an immediate reinforcement of the Mission-band. We are all now employed, and yet the country is comparatively unsupplied. The richer gold-fields in the Upper Fraser, and on Bridge and Thomson Rivers are attracting a large population. There are probably now above Fort-Yale (our highest accessible point with the present staff) not less than from eight to ten thousand persons. A note from Mr. Robson, dated March 28th, says, "Three hundred and ninety-seven boats left Yale for the upper country during the last five weeks." There is a general movement in that direction, and every probability of its being permanently occupied by a large population. I am informed that it has fine agricultural advantages; but upon that I shall speak more confidently when I have passed through it. No Ministers are there. I wish ours to be the first. We, who are here, cannot go, except myself on a flying visit, and even for that Mr. Robson must be sent down here. I earnestly hope that at least three active men will be at once dispatched to us. Let them be good Preachers, for there is much intelligence here; fervent men, for wickedness abounds here; self-denying and handy men, for there are privations to be endured, and work of many kinds to be done. One or two young married men could take positions, say at such central places as Fort Thompson, the Fountain, or other towns, from which they could itinerate among the masses of miners.

IRELAND.

THE GREAT REVIVAL.

Extract of a Letter from the Rev. Jesse Pilcher, Superintendent of Irish Missions, dated Dublin, September 8th, 1859.

You will be glad to hear that Mr. Hewitt, the General Missionary, is recovering from a recent illness brought on by excessive labour during the past month.

Since the Irish Conference, he has visited the Carrickfergus, Coleraine, Londonderry, Newtownlimavady, Magharafelt, and Belfast Circuits, and Antrim on the Ballymena Mission, where he has preached "outside," in the markets and streets, as frequently as possible, not only without interruption, but with the most solemn attention being given to the word by the multitudes who have heard him.

He reports that "the revival" continues in its power, and that scores and hundreds are brought to God.

Of Coleraine, Mr. Hewitt writes:—"Here I preached seven times outside, and three inside, doors. No pen can describe the work that is going on upon this Circuit. Some of the meetings were of an extraordinary character, so many 'struck' down, crying for mercy, shouting for joy, with the clapping of their hands; others singing praises, &c.; that the scene could hardly be conceived by those who had not seen it."

Of Newtownlimavady, he says:—"Here we had many conversions, both in town and country. I preached seven times outside, and twice inside, doors.

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In the market, many might have been seen crying for mercy while they listened to the word, while the multitude stood around in awe, nor moved from the place till all was over. Many Romanists were among them, thank God, not a few of whom have been converted since this revival commenced," &c. In Magharafelt, the same things occurred. Many were "struck down" and raised up by the same Spirit, and returned to their houses rejoicing.

At Antrim, he "preached eleven times in the street to large gatherings of people, beside preaching in the chapel," &c. He says, "The whole town seemed to feel that the Lord was doing a great work. Some of the most abandoned have been brought to God," &c.

In preaching in the market at Ballymena, Mr. Hewitt thinks that there could not be many less than a thousand persons listening to the word, after which many came to shake hands with him, as though he had been an old friend, though he knew not one of them. Struck with this altered state of feeling, Mr. Hewitt remarks: "Religion is the love of God shed abroad in the heart; and where it is, it cannot be hid," &c.

While all these glorious signs are attending and following the preaching of the word, you will not be surprised to hear that great efforts are now being made by the Romanists, especially by the Priests, &c., to keep the people out of the reach of it and them.

I recently met with three instances on one of our Missions, in which the Priests had obliged the removal of the servants from the families to which they were engaged, because they were brought within the hearing of the Gospel. It will give you pleasure to know that in several cases our Schoolmasters and their wives have rendered essential service to the cause, and that, as a whole, they are truly devoted men.

We look for yet greater things, and trust that we may not be disappointed.

GERMANY.

On receiving the report of the Rev. William B. Pope, who, in company with the Rev. William B. Boyce, visited the stations occupied by the Society in Winnenden last year, the Committee determined to send an English Minister to take the superintendence of the work there, as soon as a suitable person should offer himself. The Rev. John Lyth being led to tender his services, they have been thankfully accepted; and Mr. Lyth having been appointed by the last Conference to this station, proceeded thither a few days afterwards. Mr. Pope kindly accompanied him in this preliminary visit, and has again visited the principal Societies, to make needful arrangements for the commencement of more regular and systematic labours than have heretofore been possible. The Committee are under great obligation to Mr. Pope for the very important services which he has thus rendered. They also earnestly commend Mr. Lyth to the prayers of the Lord's people, that a work which was so evidently providential in its commencement, and which has been so graciously owned of God in the earlier stages of its history, may still be carried on with his approval, and become more extensive and influential than ever.

DEPARTURES.

The Rev. Anthony G. Ward, for Barbadoes, the Rev. William Reeve, for Jamaica, Miss Clipsham, for Tobago, and Mr. and Mrs. Warder and family, and Miss Derry, for Demerara, embarked at Southampton, on September 17th.

The amount of contributions and remittances announced on the Cover of the Notices this month is £2,123. 2*s*. 0*d*.

LONDON: PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

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Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
Brixton Hill .	61	8	3
Lambeth	37	0	0
Tottenham Juvenile Society.....	15	19	11
Colchester ...	4	6	2
Kentish-Town	2	2	0
Sydenham ...	4	10	0
Uxbridge	25	0	0
Leyton.....	7	12	1
Dalston	6	0	0
	163	18	5

BEDFORD AND NORTHAMPTON DISTRICT.

Oundle.....	3	16	3
Market Harborough ...	1	19	0
Newport Pagnel	1	1	0
Luton	6	10	8
	13	6	11

BRISTOL DISTRICT.

Bristol, North	58	17	0
Stroud	11	7	0
	70	4	0

MACCLESFIELD DISTRICT.

Buxton.....	4	3	0

NORWICH AND LYNN DISTRICT.

Norwich	20	0	0
Lowestoft.....	40	0	0
Loddon	18	0	0
Holt	5	3	2
	83	3	2

HULL DISTRICT.

Driffield	80	0	0

LEEDS DISTRICT.

	£.	s.	d.
First Leeds ...	135	10	1
Second Leeds	156	3	2
Fourth Leeds.	50	0	0
Harrogate	38	0	0
Wakefield ...	85	0	0
	464	13	3

NOTTINGHAM AND DERBY DISTRICT.

Grantham	28	10	6

BATH DISTRICT.

Shaftesbury ...	10	0	0
Portland	9	7	8
	19	7	8

LINCOLN DISTRICT.

Lincoln.....	16	0	0
Spilsby.....	40	0	0
	56	0	0

CHANNEL ISLANDS DISTRICT.

Guernsey, English ...	37	0	0

LIVERPOOL DISTRICT.

Liverpool, North...	50	0	0
Southport.....	80	0	0
Blackpool and Garstang ...	50	0	0
	180	0	0

MANCHESTER AND BOLTON DISTRICT.

First Manchester	39	10	0
Second Manchester	6	14	2
Oldham	42	18	4
	89	2	6

SHEFFIELD DISTRICT.

	£	s.	d.
Doncaster.....	80	0	0
Retford	6	13	0
Bradwell	7	0	0
	93	13	0

WHITBY AND DARLINGTON DISTRICT.

Hawes and Sedbergh ...	10	0	0

BIRMINGHAM AND SHREWSBURY DISTRICT.

Wednesbury...	60	0	0
Wolverhampton	30	0	0
	90	0	0

HALIFAX AND BRADFORD DISTRICT.

Bradford, West	25	0	0

EXETER DISTRICT.

Bridport	47	12	0
Teignmouth..	18	0	0
Exeter	6	0	0
South Petherton	5	0	0
	76	12	0

PORTSMOUTH DISTRICT.

Portsmouth ...	14	6	4

YORK DISTRICT.

Scarborough	202	17	6
Thirsk	91	9	6
Pickering.....	30	0	0
	324	7	0

ISLE OF MAN DISTRICT.

Douglas	60	0	0

*** *The cordial Thanks of the Committee are offered for a Box of Articles for the Rev. T. Ruspass's Bazaar, towards the Savannah-la-Mar New Chapel, Jamaica, containing 6 Children's Frocks, 6 diaper Pinafores, 6 print ditto, 2 Boy's Blouses, 4 Baby's Shirts, 9 pairs of cotton Socks, 1 Lady's Jacket, 3 Ladies' Chemises, 8 Neck-ties, 1 pair of Sleeves and 2 Collars, 2 Antimacassars, 3 Bread-cloths, 1 Cake ditto, 2 Doyles, 2 Pincushions, 3 Gentlemen's Shaving-cloths, 1 Embroidery Case, 4 pairs of wool Mats, 2 pairs of Watch-pockets, 3 Dolls, 4 bead Baskets, 1 Bead Mat, 1 rose-scented Soap, 1 Gentleman's Purse, 3 ditto Knives, 2 Brooches, 4 Bookmarks, 5 Scent-cases, 6 Pen-wipers, 1 Set of Table Mats, 1 pair of Baby's Boots, a quantity of Books and Prints, and Sundry Fancy Articles—Value, £13. 9s. 7d.*

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Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month: the following sums have been received by the General Treasurers, since our last announcement.

Moneys received at the Mission-House.	£.	s.	d.
John T. Thomas, Esq., and Mrs. Thomas, *Halifax, Nova Scotia*, for Indian Missions	50	0	0
Ditto, ditto, for the China Mission	25	0	0
John T. Thomas, Esq.	8	10	0
Mrs. Thomas	8	10	0
Miss Thomas	1	0	0
Master Thomas	1	0	0
Miss E. J. Thomas	1	0	0
Miss A. M. Thomas	1	0	0
Miss M. B. Thomas	1	0	0
In memory of Margaret J. Thomas	1	0	0
Ditto Emma M. Thomas	1	0	0
Ditto Samuel J. Thomas	1	0	0
	100	0	0
A Friend, on Annuity	100	0	0
Legacy of the late Miss Emperingham, of *Alford*, Messrs. J. R. Burkitt and C. Stormer, Trustees; by the Rev. J. C. Hindson, duty free	50	0	0
A Friend to Missions in India, by the Rev. J. W. Roberts	30	0	0
Legacy of the late Mr. Weller, of *Brightlingsea*	15	0	0
Mr. W. Waddingham, *Barton Vale*, in memory of a Beloved Daughter	10	10	0
Legacy of the late Miss James, of *Oakhill*, per Rev. W. Henley	10	0	0
Legacy of the late John Weatherly, Esq., *Willington House*, near *Howden*, per Ralph Wilson, Esq., *Newcastle-on-Tyne*	10	0	0
A Debtor to the Grace of God, for China, by the Rev. W. Arthur, A.M.	10	0	0
Legacy of the late Mrs. Eastlake, of *Whitstone*, near *Exeter*	10	0	0
Legacy of the late Mr. Thomas Blakely, *Coolgarren, Lawtherstown Circuit, Ireland*, by the Rev. James Johnston, on behalf of the Executors, Mr. Robert Graham and Mr. Francis Ball	10	0	0
The Rev. Thomas Hartwell Horne, for Fiji	5	0	0
James Allen, Esq., *Bandon*, for Fiji, by the Rev. Thomas Waugh	5	0	0
Thomas Parramore, Esq., of *Ross, Tasmania*, for India, by the Rev. J. B. Smith	5	0	0
A Friend in the *Bideford Circuit*, for Family Mercies	5	0	0
A. L., in fulfilment of a Vow on the recovery of a Beloved Husband from Affliction, by the Rev. John Hall	5	0	0
George R. Chappell, Esq., for the Chapel at White-Horses, Jamaica, (*vide* Missionary Notices for last month, page 169,) by the Rev. John Hall	5	0	0
E. S. C., by the Rev. John Scott	5	0	0
A Friend, by the Rev. J. P. Fairbourn, *Whitehaven*	3	0	0
Mr. Thomas Cox, of *Adderbury, West*, Annual	2	14	0
Mrs. Jennings, by the Rev. T. M. Fitzgerald	1	1	0
A sorrowing Widow, in the *Oakham Circuit*, in memory of her Beloved Husband, by the Rev. J. Dent	1	0	0
Captain Boyd, of *Glenarn, Ireland*, by the Rev. J. Murdock	1	0	0
Mr. Charles Brown, of *Liverpool*, by the Rev. John Brown	0	10	6
A Country Grocer, One Penny per pound on the cheat of Tea sold	0	7	6

Printed by JAMES NICHOLS, of 45, Hoxton Square, in the Parish of Shoreditch, in the County of Middlesex; and published by him at his Office, 46, Hoxton Square, in the Parish and County aforesaid.—SEPTEMBER 26TH, 1859.

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OCTOBER 25, 1859.

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1816.

FOR NOVEMBER, 1859.

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THIRD SERIES. VOL. VI.

FORTY-SECOND FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in LONDON, to the Rev. Elijah Hoole, D.D.

Price One Penny.

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FINANCIAL STATEMENT.

The following are the amounts which have been received from the Home Districts on account of the year 1859 :—

LONDON DISTRICT.	£	s.	d.
City-Road	75	2	11
St. John's-Square	10	0	0
Hackney-Road	39	16	9
Jewin-Street	23	10	6
New-North-Road	23	0	7
Great Queen-Street	80	12	7
King's-Cross	15	0	0
Camden-Town	1	14	8
Kentish-Town	19	2	0
Highgate			
Spitalfields	13	1	11
St. George's	10	0	0
Limehouse	5	0	0
Poplar	20	0	0
Globe-Road	3	0	0
Stratford	1	9	8
Seamen's Chapel	6	6	4
Southwark	38	3	0
Peckham	12	15	6
Silver-Street	1	7	7
Albion-Street	4	16	0
Lambeth	261	11	4
Walworth	20	19	8
Vauxhall	17	0	0
Brixton-Hill	38	18	3
Southville	6	3	9
Waterloo-Road	5	12	0
Sydenham	9	8	6
Norwood			
Hinde-Street	86	16	3
Stanhope-Street	28	7	0
Bayswater	70	15	8
Milton-Street			
St. John's Wood	23	14	0
Chelsea	29	16	10
Westminster	35	15	9
Battersea	3	7	4
Islington	62	1	9
Highbury	12	7	1
Hornsey-Road	24	12	9
Dalston	34	2	6
Hackney	76	6	10
Stoke-Newington	70	10	0
Tottenham	33	9	10
Edmonton	12	0	0
Leyton	7	12	1
Enfield	2	2	0
Waltham Abbey			
Deptford	10	0	0
Blackheath	12	7	0
Greenwich	9	18	10
Bromley			
Lewisham			
Woolwich	20	0	0
Hammersmith	9	10	0
Harrow	25	19	0
Croydon	45	0	0
Barking, &c.			
Hertford, &c.			
Cambridge	14	0	0
Windsor			
Uxbridge	25	0	0
Chelmsford			

	£.	s.	d.
Leigh			
Colchester	4	6	2
Manningtree	40	0	0
Ipswich	5	0	0
Hastings			
Sevenoaks			
Tunbridge-Wells	6	0	0
Lewes, &c.			
Brighton	17	7	0
St. Alban's			
Guildford, &c.	11	10	7
Dorking, &c.			
BEDFORD AND NORTHAMPTON DISTRICT.			
Bedford, &c.	16	1	7
Leighton-Buzzard			
Luton, &c.	137	6	11
Dunstable	45	10	10
Aylesbury			
St. Neots			
Biggleswade			
St. Ives, &c.			
Northampton	33	0	9
Towcester			
Daventry, &c.			
Newport-Pagnell	1	1	0
Higham-Ferrers			
Wellingborough			
Kettering			
Market-Harborough	1	19	0
Chatteris			
Oundle	18	16	3
KENT DISTRICT.			
Canterbury			
Faversham	5	0	0
Rochester	21	12	4
Gravesend			
Sheerness			
Margate			
Dover	2	0	0
Deal	5	0	0
Rye			
Tenterden			
Ashford			
Sandhurst			
Maidstone	6	0	0
Sittingbourne			
NORWICH AND LYNN DISTRICT.			
Norwich	30	0	0
Bungay	18	0	0
North-Walsham	14	0	0
Yarmouth			
Lowestoff	40	0	0
Framlingham, &c.			
Diss	16	0	0
Attleborough, &c.			
Bury St. Edmund's			
Holt	5	3	2
Lynn	13	0	3
Swaffham			

	£.	s.	d.
Downham			
Walsingham			
Wisbeach			
Thetford			
Mildenhall			
Ely			
OXFORD DISTRICT.			
Oxford			
High-Wycombe			
Witney			
Banbury			
Kineton			
Newbury			
Reading			
Hungerford	10	0	0
Watlington			
Thame			
Brackley			
Chipping-Norton			
Swindon			
Wantage			
PORTSMOUTH DISTRICT.			
Portsmouth	54	15	4
Gosport			
Salisbury	2	12	0
Poole			
Wimborne			
Christchurch	1	1	0
Newport (Isle of Wight)	15	0	0
Southampton, &c.			
Andover			
Chichester	18	0	0
CHANNEL ISLANDS DISTRICT.			
Guernsey (English)	134	0	0
Guernsey (French	75	0	0
Alderney (English)	13	14	9
Alderney (French)	25	0	0
Jersey (English)	43	3	8
Jersey (French)	300	0	0
DEVONPORT DISTRICT.			
Devonport	49	14	6
Plymouth	137	19	7
Launceston	26	18	8
Holsworthy	7	3	9
Kilkhampton			
Liskeard	36	5	0
Callington	37	16	0
Tavistock	8	0	0
Camelford	3	1	10
Kingsbridge	5	19	0
Brixham, &c.			
Ashburton			
CORNWALL DISTRICT.			
Redruth	49	11	3
Camborne	79	9	2
Falmouth	40	0	0
Truro	40	0	0
Gwennap	21	10	0

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	£.	s.	d.
St. Agnes	24	0	0
St. Austell	55	0	0
St. Mawes			
Bodmin	51	12	7
St. Columb	27	0	0
Penzance	150	0	0
St. Just	75	0	0
St. Ives	60	0	0
Scilly Islands			
Helston	50	0	0
Hayle	34	1	2
Marazion			

EXETER DISTRICT.

Exeter	23	11	3
Tiverton	8	0	0
Taunton, &c.			
Bridgewater			
South-Petherton	5	0	0
Budleigh-Salterton	1	1	0
Axminster			
Bridport	47	12	0
Barnstaple	20	0	0
South-Molton			
Bideford	17	6	0
Dunster			
Okehampton			
Teignmouth	18	0	0

BRISTOL DISTRICT.

Bristol, North	273	1	9
Bristol, South	52	16	4
Kingswood	30	5	0
Banwell			
Weston-super-Mare			
Stroud	11	7	0
Dursley	10	0	0
Downend, &c.			
Gloucester	40	0	0
Tewkesbury			
Cheltenham	104	19	7
Newport (Mon.)	40	0	0
Cardiff	30	0	0
Bridgend			
Monmouth, &c.			
Chepstow	3	15	0
Abergavenny			
Pontypool			
Ledbury			
Hereford			

BATH DISTRICT.

Bath	109	3	0
Bradford-on-Avon	19	10	0
Midsomer-Norton	30	0	0
Frome			
Warminster			
Melksham	5	0	0
Devizes			
Shepton-Mallet	35	0	0
Castle Carey, &c.			
Sherborne			
Weymouth			
Portland	9	7	8
Dorchester	11	1	9
Shaftesbury	10	0	0
Glastonbury			

FIRST SOUTH WALES DISTRICT.

Swansea			
Merthyr-Tydvil			
Brynmawr			
Brecon			
Carmarthen	13	0	0
Haverford-West	3	0	0
Pembroke	35	0	0

SECOND SOUTH WALES DISTRICT.

Merthyr-Tydvil			
Aberdare			
Ebbw-Vale, &c.			
Cardiff			
Cowbridge			
Brecon			
Llandilo			
Carmarthen			
Swansea			
Lampeter, &c.			
St. David's			
Aberystwyth			
Machynlleth			
Llanidloes			

NORTH WALES DISTRICT.

Ruthin, &c.			
Llanasa, &c.			
Llangollen			
Llanrwst			
Abergele, &c.			
Liverpool, Welsh	42	0	0
Holywell			
Mold			
Beaumaris			
Amlwch			
Carnarvon			
Bangor			
Pwllheli	2	0	0
Barmouth			
Dolgelly			
Llanfyllin			
Llanfair			

BIRMINGHAM AND SHREWSBURY DISTRICT.

Birmingham, West and East	161	3	11
West-Bromwich	22	1	6
Wednesbury	93	3	0
Walsall	2	2	0
Wolverhampton	94	13	9
Dudley			
Stourbridge	20	2	6
Stourport			
Worcester	4	6	0
Bromsgrove			
Evesham			
Redditch			
Coventry			
Leamington	3	0	0
Stratford-upon-Avon			
Hinckley			
Shrewsbury			
Madeley			
Wellington	5	0	0
Ludlow			
Kington			

MACCLESFIELD DISTRICT.

Macclesfield	25	0	0
Burton	5	4	0
Congleton	17	7	0
Sandbach			
Namptwich, &c.			
Northwich	93	0	0
Burslem	39	0	0
Tunstall	45	0	0
Newcastle	10	7	4
Longton	5	0	0
Stafford			
Leek	159	6	8
Uttoxeter			
Cheadle			

LIVERPOOL DISTRICT.

Liverpool, North	364	13	10
Waterloo	30	0	0
Liverpool, South	263	15	6
Birkenhead	45	0	0
Chester	93	0	0
Mold and Buckley			
Carnarvon, &c.			
Holyhead			
Wrexham			
Whitchurch	27	0	0
Warrington	38	0	0
Runcorn	29	0	0
St. Helen's, &c.	18	18	7
Southport	120	0	0
Ormskirk			
Wigan	45	0	0
Preston	87	0	0
Chorley			
Blackpool, &c.	50	0	0
Lancaster	20	0	0
Newtown	1	1	0

MANCHESTER AND BOLTON DISTRICT.

First Manchester	114	5	9
Second Manchester	74	14	4
Third Manchester	85	0	0
Fourth Manchester	270	7	3
Fifth Manchester	411	14	7
Manchester, Welsh			
Altrincham	30	0	0
Stockport, North	82	3	9
Stockport, South			
New Mills			
Glossop			
Ashton-under-Lyne			
Oldham	104	11	4
Saddleworth			
Bolton, South	205	0	0
Bolton, North	170	0	0
Rochdale	17	13	11
Heywood			
Burnley	112	0	4
Bury	57	11	6
Blackburn			
Haslingden	88	9	1
Bacup			
Colne			
Clitheroe			
Leigh	10	0	0
Didsbury			

HALIFAX AND BRADFORD DISTRICT.

Halifax	70	0	0

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	£.	s.	d.
First Huddersfield..			
Second Huddersfield	10	0	0
Holmfirth	27	3	11
Sowerby-Bridge....	24	0	0
Todmorden			
Denby-Dale	16	10	0
Bradford, West	25	0	0
Bradford, East	75	0	0
Great Horton	15	0	0
Keighley	30	0	0
Bingley	17	0	0
Shipley			
Skipton	13	13	0
Addingham			
Grassington			
Settle			

LEEDS DISTRICT.

First Leeds	235	16	0
Second Leeds	144	4	11
Third Leeds.....	88	6	8
Fourth Leeds	50	0	0
Bramley	50	0	0
Wakefield	135	0	0
Birstal			
Dewsbury	25	0	0
Knaresborough	150	0	0
Harrogate.....	38	0	0
Otley	200	0	0
Pateley-Bridge	37	5	3
Pontefract	195	4	7
Cleckheaton.....			
Yeadon			
Woodhouse-Grove..			

SHEFFIELD DISTRICT.

Sheffield, West	207	6	7
Sheffield, East	61	16	1
Chesterfield	35	0	0
Bakewell			
Bradwell	22	1	10
Rotherham	151	0	6
Wath	40	0	0
Doncaster	80	0	0
Barnsley	27	0	0
Retford	69	13	0
Worksop			

NOTTINGHAM AND DERBY DISTRICT.

Nottingham, South.	50	0	0
Nottingham, North.	75	0	0
Ilkestone			
Mansfield	14	0	0
Newark	152	10	0
Bingham	12	0	0
Leicester			
Melton-Mowbray ..			
Oakham	1	0	0
Stamford			
Grantham.....	28	10	6
Peterborough			
Loughborough.....			

	£.	s.	d.
Castle-Donington ..	20	0	0
Derby.....	80	0	0
Ashbourne	55	15	6
Belper			
Ripley	12	0	0
Ashby-de-la-Zouch .	39	0	0
Burton-on-Trent ..	30	0	0
Cromford	20	0	0

LINCOLN DISTRICT.

Lincoln	156	0	0
Sleaford.....			
Market-Raisen	120	0	0
Louth.....	238	9	0
Horncastle	60	0	0
Alford	75	0	0
Ceningsby.....	12	10	0
Spilsby	40	0	0
Boston	46	0	0
Wainfleet	3	1	6
Spalding			
Bourne			

HULL DISTRICT.

Hull, West	235	10	7
Hull, East	47	14	7
Beverley	122	0	0
Driffield	145	0	0
Howden.....	30	0	6
Patrington	23	3	0
Hornsea			
Grimsby	346	0	0
Gainsborough	90	0	0
Epworth	5	0	0
Snaith	40	0	0
Brigg			
Barton	448	2	9
Bridlington	120	0	0

YORK DISTRICT.

York	838	3	2
Tadcaster	175	9	6
Pocklington	188	0	0
Malton	70	0	0
Easingwold	150	0	0
Helmsley	45	10	0
Scarborough	405	1	9
Pickering	186	0	0
Thirsk	246	8	0
Ripon.....	140	2	0
Selby	342	0	0

WHITBY AND DARLINGTON DISTRICT.

Whitby	67	4	8
Danby	13	0	0
Stokesley			
Darlington	51	1	0
Stockton	119	15	0
Barnard-Castle	34	0	0
Bishop Auckland ..	4	0	0
Middleham			
Hawes, &c.	11	0	0

	£.	s.	d.
Richmond.....			
Reeth.....			
Bedale	17	10	0

NEWCASTLE DISTRICT.

Newcastle	50	0	0
Gateshead.....	58	6	0
North Shields.....	25	0	0
Blyth, &c.	2	10	0
South Shields	6	6	0
Sunderland	58	16	11
Houghton-le-Spring.	10	0	0
Durham.....			
Wolsingham	40	5	8
Hexham	23	0	0
Shotley-Bridge			
Alston..	20	0	0
Allendale-Town	10	0	0
Alnwick			
Berwick.....			

CARLISLE DISTRICT.

Carlisle			
Brampton			
Whitehaven, &c. ..	19	1	2
Cockermouth, &c...			
Appleby	17	0	0
Penrith	90	0	0
Wigton, &c.			
Kendal	9	2	8
Ulverstone			
Dumfries			

ISLE OF MAN DISTRICT.

Douglas and Castle-town	67	2	0
Ramsay and Peel ..	47	12	10

EDINBURGH AND ABERDEEN DISTRICT.

Edinburgh	3	0	0
Dunbar, &c.			
Greenock			
Glasgow, West			
Glasgow, East	1	0	0
Airdrie			
Stirling, &c.			
Ayr.....			
Aberdeen			
Dundee			
Perth			
Arbroath, &c.			
Banff			
Inverness			

SHETLAND ISLES DISTRICT.

Lerwick			
Dunrossness.....			
Walls.....			
North Mavin, &c...			
North Isles			

HIBERNIAN AUXILIARY	600	0	0

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OCTOBER, 25, 1859.

No. 71. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

NOVEMBER, 1859.

INDIA.

THE following letters from Messrs. Male, Stephenson, Sanderson, and Cummings, will be read with great interest, as showing that the work of the Society is prosecuted with diligence, and is steadily advancing. Further particulars are constantly supplied by the communications of the several Missionaries, which show that both to the older and more recently formed departments of the work the Divine blessing is granted.

Extract of a Letter from the Rev. Matthew T. Male, dated Toomkoor, June 29th, 1859.

AN OLD STATION RE-OCCUPIED.

THE Chairman will, I dare say, have informed you of my having come on to this station; and the reasons which led to that arrangement.

I am by no means sorry that we have come to Toomkoor: it is a fine field for Missionary labour, and our heavenly Father has enabled us to take up our abode in the birth-place of our dear child, whose death, just before we left England, so deeply afflicted us, with more calmness of spirit than I feared might be the case. Our old and kind friends, Major and Mrs. Dobbs, are still here, and as kind as formerly. There are now nine English-speaking families resident here, and Major Dobbs has been accustomed to conduct two public religious services every Sabbath when he is in Toomkoor. One of these I have now engaged to take. For several months in the year the Major is out "on Circuit" in his district: some of the persons referred to accompany him, but several remain; and for these I shall continue to hold one service, at least, in English. Of native Christians, there are probably about forty living in Toomkoor, of whom twenty are considered members with us. A year ago there was a larger number of Christians here, several being employed in an establishment connected with the "Public Works Department;" but, that establishment having been broken up, these persons have been obliged to seek employment elsewhere. On the Lord's day we have two Canarese services, which are held in the English school-room, and one on Wednesday evening. Our preaching-place is on the side of a road where there is much traffic, and frequently many who are not Christians stand at the door and at the windows, and a few will sometimes come inside, during the service. On almost every other morning, I am on horseback early, and, as in former days, go either to one of the surrounding villages, or into Toomkoor; and in the street, or under a tree, or in any other place, wherever we can get the people together, I try to show them the folly and the sin of their idolatry, and preach Christ to them as the only Saviour. I have taken on my list about a dozen of these villages, all within four miles of our house, and could easily increase the number by lengthening the radii of the circle a little; but these, with once or twice a week in different parts of the fort and pettah of Toomkoor, and some attention to the schools, are as many as I can well manage until I get a colleague. The congregations are usually attentive, and sometimes large.

HINDUISM.

One morning, not long since, I rode into a village, and, in the style of some of our Irish itinerating fathers, sat on horseback in the street, and preached to the people. I said to one of my hearers, a respectable sort of man, "You allow that men have sinned against God; how do you expect to get the forgiveness of sin, and the favour of God?" "By performing some *punya kelasa*," (work of merit,) was his reply. "And what do you think would be *punya kelasa?*" I inquired. "Why, digging a well,

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and planting some trees," he said. "Yes, digging a well, and planting some trees, are very good things; but, in your heart, do you think such things will take away your sins?" "Perhaps not," was his reply. I then preached to him, and to others who were near, salvation through Christ.

Hinduism, I have been reminded on several occasions, presents itself under different aspects, and tries to adapt itself to different classes of minds, and to different conditions of the people. Two illustrations recur to me: A few weeks since, I was riding by a hamlet on my way to a village beyond, and, finding some people on the outside, I stopped and entered into conversation with them, endeavouring to deposit in their minds some seed of truth respecting God and the way to heaven. In the course of my remarks, I inquired where their temple was, and to what they were accustomed to offer worship. They pointed to a large and venerable tree close to the houses, and informed me that it had been consecrated as both the place and the object of their worship. The tree was there long before the houses were built, and as the people were not in circumstances to build a temple, the Brahmins would meet their case by making the tree both a temple and a god. Not long after this, I had a conversation with an intelligent native gentleman, who fills an important situation under Government in this place; and when I spoke to him of the folly and sin of idolatry, he assented, and said it was the result of ignorance, and the fault of their Priests, that the people had not been taught better. Yet he holds fast to Hinduism, only under another aspect. He is a "Vedantist." Between this class of persons and the tree-worshippers there are many creeds, and many shades of opinion; but all Brahminism—all Hinduism.

If we did not know that the religion of Jesus Christ, which it is our business instrumentally to spread abroad, is Divine, and that a Divine power is at work to give effect to Christian truth, we might despair of ever getting at the human soul in the citadel which the devil, by means of Hinduism, has so artfully raised around it. But our Divine Master was confident when he said, "He shall glorify me;" and we, the servants of that Master, may have confidence also: the Holy Ghost will glorify Christ. He has already done so, and he will do it yet more gloriously.

SCHOOLS.

Our English school here is still in existence; but it has not had a fair trial since the grant from the Government was withdrawn, and another school, in the name of the Government, in which nothing is said or heard about the Bible and religion, set up. The expense and the difficulty of getting a suitable master have prevented us from making our school as efficient as we should like it to be; and then, of course, with another school close by, it is not so easy to secure pupils. I should like to maintain an English school in which God's word is honoured, if we can. We have made a beginning with a Canarese girls' school, on the Mission premises, and consequently immediately under Mrs. Male's care. At present we have only two boarders, and four day-scholars. Mr. Hodson thinks with us, that Toomkoor is a good station on which to re-establish an efficient and permanent school for girls, and I hope we may be able to succeed; but if we get a few more boarders, we must build a place in which to carry on the school. We have succeeded in getting, as a Canarese Teacher, a female who was a pupil in our girls' school at Mysore, under Mrs. Hodson and Mrs. Male; so that former labours are thus turning to some account. Very little has been done for the education of Canarese females; and, consequently, we have twice the difficulties which attend the beginnings in such matters. Boys' schools we may establish to almost any extent, if we like. Several villages have earnestly besought me to let them have schools; and I should like to do so, if we could afford it. We have one Canarese school in Toomkoor.

SAD RESULTS OF RETRENCHMENT.

Since I came to this station I have visited Goobbee (twelve miles off) and Coonghul, (twenty-four miles off,) and was glad of the opportunity of looking once again on old and familiar scenes; but, while I gazed, thoughts and feelings took possession of my soul, which depressed and burdened me. Not so much the graves of these places, which reminded me of loved ones, whose spirits, from these spots, had gone up to a purer and happier clime, although the sight of these recalled times of bitter sorrow; but the recollection of the way in which these stations, particularly Goobbee, had been deserted, and the little enclosed and cultivated spots, where we had reaped at least some fruit,

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were again thrown open to the ravages of "the wild boar out of the wood" of Heathenism. Ah! you should listen to the pathetic and moving way in which good old Daniel even now gives expression to his feelings, when all the Missionaries left, and the Mission-house and chapel were sold; and thus, *for four years*, Goobbee was left. I will not stay to ask upon whom the fault rests; rather, I will thank God that we again occupy Goobbee and Coonghul, that the Mission-house at Goobbee has been repurchased, and soon a better chapel will be built than the former one. I stood as near to the old chapels, now occupied as places of merchandize, both in Goobbee and Coonghul, as I could, and preached to attentive congregations.

MORE MISSIONARIES URGENTLY NEEDED.

And here let me say that on each of your three country stations in the Mysore, you have only *one Missionary*. You will not allow this to be the case much longer, I trust. I may remind you, further, that, if we except Bangalore, our Society is the only one that has any Missionary agency in the whole of the Mysore country. The entire population of this country is estimated at three and a half millions; and, if we deduct the half million for Bangalore and its neighbourhood, we have THREE MILLIONS for whom *five Missionaries* are provided. I know all this might be said of other parts of India; but we profess to be occupying the Mysore. We have begun; let us go on. I hope our friends and our brethren, at home, as well as yourselves, will think of us in our loneliness, and our difficult work; and will think of this people in their darkness and danger; and will think of Christ, and his claims upon them and upon ourselves.

NATIVE AGENTS.

I rejoice greatly in the fact that we have several natives employed as Catechists, and those whom I have had the opportunity of seeing are, I think, good and useful men. Enoch, who is with me on this station, does good service; and I have another, Alexander, who will, I think, be added to the list at the next District-Meeting. He is now employed in our English school here. His parents reside in Madras, and are Telugu people of respectable caste. When a boy, Alexander was received into Patecappah's English school at Madras; thence he went to the Scotch Church English school; and while here he became convinced of the truth and claims of Christianity, and was willing to be baptized; but there was some delay, and his parents became acquainted with his purpose, and sought, by all means in their power, to prevent that purpose from being carried out. He was now more than a boy; and, in order to get away from the injurious influence of his friends, he deemed it best to remove to Bangalore and take a situation, which he did. Here, in new circumstances, he appears, while retaining his conviction of the truth of Christianity, to have lost some measure of the earnestness and decision which he had felt. In this state he continued until he heard the late Mr. Cryer preach in the street in Bangalore. This seems to have been made, by the Holy Spirit, the means of arousing him, and bringing him to decision. He visited Mr. Cryer, and, after due examination, Mr. Cryer baptized him. That devoted and useful Missionary very soon after this was removed to Madras, where, almost immediately, his lamented death took place. Alexander has been usefully employed in our schools from that time; but he feels it to be his duty to preach the Gospel of Christ, and it seems to me very desirable that he should be so employed. He knows something of English, Telugu, Tamil, and Canarese, and is now studying more carefully the last-named language.

CASTE.

Before I conclude, let me give you a scrap on caste, which I copy from an English newspaper, published in Calcutta by a native. Among other somewhat similar statements, the writer says, "Caste implies two things: it implies both variety and harmony. Caste is creation, because caste is harmony, and harmony is creation. No caste is chaos, because chaos is the negation of order, and order and caste are synonymous." This bit of Hindu Carlyleism occurs in what is called a reply to a lecture of Dr. Duff's, in which he shows that caste is not mentioned in the Hindu Vedahs.

We commend ourselves and our work to your sympathy and prayers.

P.S. I am thankful to say we are in good health,—a special mercy now that cholera is around us. Since I commenced this letter, I have been called to inter one of our native members. He was a good man.

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Extract of a Letter from the Rev. Robert Stephenson, B.A., dated Madras, July 5th, 1859.

CHRISTIAN UNION.

DURING the past half year, Missionaries in Southern India have been much cheered by the arrival of not a few additional fellow-labourers, and by the accounts which have reached us of the great revival of God's work in America. The latter event has frequently formed the subject of our conversation, especially at the Madras Monthly Missionary Conference, and has prompted the various churches in this city to unite in earnest prayer for the outpouring of the Holy Spirit. In April last it was resolved by the Conference to devote a day to welcome three brethren who had just arrived from America, and to hear their testimony about God's great work in that land. Accordingly, on the 13th of April, a large party of Missionaries and ladies met in the hall of the Free Church Mission. About fifty persons were present, and nearly every Protestant Missionary Society in Southern India was represented. After breakfast, we spent three or four very delightful hours in devotional exercises, and in conversation on the American revival. In the evening, a public meeting was held in our own chapel. Dr. Winslow, who has laboured for forty years as a Missionary in India, occupied the chair; and our visiters told, with much earnestness and power, what they had seen of the great work of God in their own land. A blessed influence seemed to rest upon all the large congregation; and as one result of the day's proceedings, it was resolved to hold a weekly union prayer-meeting in the newly-erected Evangelistic Hall of the Free Church.

UNITED PRAYER.

On the following Friday, I attended the first of these meetings. Probably three hundred persons were present. The Rev. J. Braidwood, sen., Missionary of the Free Church of Scotland, presided. I scarcely remember attending a meeting in Madras pervaded by so solemn and holy an influence. All seemed to realize the presence of the Master, and to pray with the assurance of being heard. One request for prayer was offered by Mr. Braidwood on behalf of a Hindu lad, who is earnestly seeking salvation, but whose relations, suspicious of his frequent visits to the Missionaries, have placed him in confinement, and are using all possible means to withdraw his mind and heart from Christ. Since the first evening the interest in these meetings has been fully sustained; the number attending has increased; several special requests for prayer have been made; more than one Roman Catholic, I believe, have been led to embrace a purer faith, and to seek salvation through Christ alone; and the Heathen around have begun to ask why Christians are meeting in such unusual numbers for prayer. Thus, though we have not seen results so remarkable as those witnessed in America, we have the assurance of the Lord's blessing.

LOSS AND BEREAVEMENT.

In our own Society, during the past few months, we have met with mingled trial and encouragement. We have parted sorrowfully with more than one valued friend. Mrs. Roberts has been compelled to return home. In addition to other Missionary labours, she has long been a Leader in our English Society, and was greatly respected and beloved. The sad news has just reached us by telegraph, that the "Alma," in which she sailed, is totally wrecked. Though we are thankful to hear that the lives of all the passengers have been preserved, we are still full of anxiety for Mrs. Roberts's health and safety, and many prayers are offered on her behalf.

The loss of Captain G. B. Prior, of the Madras Artillery, who died in Secunderabad, on April 26th, has been severely felt among us. He was never resident at Madras; but when at St. Thomas's Mount, we had constant intercourse with him. Seldom have I known a Christian so pious and consistent, or an office-bearer in the church so zealous and useful. During perhaps eleven years which have elapsed since his conversion, it was his custom to rise every morning at four, or often at three, o'clock, that he might secure the first hour of the day for his Bible and for prayer. He had long been the Leader of a soldiers' class-meeting, and was accustomed to preach or exhort both in English and Tamil. He was, I believe, scarcely thirty years of age, and apparently in perfect health, when seized by the fever which in a few days carried him to the tomb. Shortly before death, he exclaimed to a native servant, "Do not you see heaven opened?" To our dear

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friend there is no doubt death was gain; but to us his removal appears an almost irreparable loss.

Nor is this the only admonition we have had of the uncertainty of life. Not long ago I was startled by a call to follow to his grave one of our most esteemed friends, whose presence in the chapel I had noticed on the previous Sunday. His wife had been taken away just as suddenly four months ago.

PROGRESS.

As to the religious state of our church in Madras, I fear that in some, who seemed to be earnestly seeking salvation, the good seed has been more or less choked by worldly care, and that others have allowed trifling differences somewhat to mar their union. But, on the whole, I trust we are making progress. Nearly every evening I have some service to conduct, or am engaged in visiting the members of my congregation. The attendance at the prayer-meetings, especially at the Monday evening cottage-meetings, is very encouraging; the Sunday-school is prospering; a few have been added to the Society; and our Sabbath-evening congregations have been large.

SERVICES FOR SOLDIERS.

Owing to the distance of our chapel from the Fort, our influence among the soldiers is less than it otherwise would be. Three or four only of those now in the garrison are members of Society. There are many, however, who have been accustomed to attend the Wesleyan ministry at home, or who have received instruction in our Sunday-schools; and for their benefit we have long had service every Friday evening, in a casement under the ramparts of the Fort. A few days ago, hearing that this room was to be pulled down, in company with Mr. Jenkins, I waited upon Sir Charles Trevelyan, to request him to grant us some other suitable place. His Excellency received us with kindness, stated that he was aware of the great influence Methodism had among the soldiers, and promised his aid. The result is, that the Court-Martial room is at our disposal on the Friday evening. At the beginning of the year, frequently not fewer than thirty or forty soldiers were present at our service. Lately, however, a report has been circulated, that the meeting was to be discontinued, and the garrison Chaplain has commenced another at the same hour. This has greatly diminished the number of our congregation; but we hope, when established in the new room, to see it again increase. Not unfrequently I hear with much interest of Methodist Societies among the soldiers in remote parts of India. Lately I was pleased by incidental notice of a class-meeting at Barrackpore, and only a few days ago I sent tickets to eleven members in Her Majesty's 73d Regiment, now in Oude.

OUT-STATIONS.

The arrangement by which St. Thomas's Mount and Poonamallee have been placed under the charge of Mr. Robinson has already produced good results. On Tuesday, June 21st, I was present at a very interesting tea-meeting at Poonamallee, held to celebrate the re-opening of the chapel, which was built, I believe, while Dr. Hoole was in India. Under Mr. Robinson's direction, it has been re-painted, and has undergone other considerable repairs. The expense will be defrayed by a subscription raised on the spot, and at Madras and the Mount. Poonamallee was once regarded as a very important out-station, and it is now resuming that position. I hope that, ere long, we shall see an important work there, as well among the large Tamil population as among the English soldiers and pensioners.

I feel that I need your indulgence for having written such a long letter; but I wished to give you as full an account as I could of our English work. In my next I shall attempt to describe the state of our native Society, and the character of the vernacular work in Black-Town.

Extract of a Letter from the Rev. Daniel Sanderson, dated Bangalore, May 31*st*, 1859.

NEW CHAPEL.

YOU will be gratified to hear that, after many unsuccessful attempts in past years, we have at length opened a commodious chapel in the pettah of Bangalore. More than a year ago, a piece of ground was purchased in one of the principal streets, leading from the gate opposite our Mission premises. The ground was about seventy-five feet deep from the street, by thirty wide. This allowed us to erect a chapel forty-five feet by twenty-seven and a half, inside measurement,

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with a verandah in front ten feet deep, and two small detached vestries at the back. The roof of the chapel is a flat terrace, supported by six pillars; and the verandah in front, being raised several feet, is an excellent place for street-preaching, and, if needful, will do well for a school. But, since the chapel was erected, we have been able to purchase the adjoining house, which gives us sufficient space for a school, Catechist's house, or any building that may be deemed most needful.

Last Sunday, the 29th instant, we held the opening service at half-past seven in the morning. The Rev. B. Rice, of the London Missionary Society, preached, from 2 Cor. x. 4, 5. The whole of the centre of the chapel was occupied by Christians; and Hindus of various castes filled all the rest of the space. Near the doors the crowd was great; but all behaved with the utmost decorum. We pray and hope that this may be the commencement of great success in this idolatrous city, and that we shall see this chapel too small for the true worshippers, who worship the Father in spirit and in truth.

OPPOSITION FROM HEATHEN.

Before the erection of the chapel, we had a good deal of wordy opposition from some of the rich men who live in the street, who have been trying to get up a temple for nearly twenty years, but cannot succeed on account of quarrels amongst themselves. They made a commencement many years ago, on a piece of ground nearly opposite to ours, but quarrelled, and ceased building.

One morning two of the leading men were most uncivil and insulting to us, asking what business we had inside the pettah, &c.

I happened to have heard the history of their *spiritual* affairs, and reminded them that under the native Governments their caste was not allowed to have a temple within the city; that they had one in a grove outside; that to increase the virtue of their deity's gifts, they placed a large amount of jewels, &c., under him; that some thieves came by night, knocked his deityship over, and made off with all the valuables; that, notwithstanding the Brahmins had, by their incantations, endued him with life, he was found in the morning prostrate in the dirt, unable to take care of himself, much less of the property; whereas a dog would have done both; that since that time, *by the favour and liberty of British rule*, they had been emboldened to commence a temple within the city; but that another division of their caste, who are allowed to build in town, but not to erect an idol-car, had threatened to have a car, if they persisted in building within the city; that a quarrel ensued; that the car and the temple were both unfinished; and in the meantime worship was suspended. I advised them to give *us* the ground, promising that we should erect a beautiful building, and be glad to see them all to join with us in worshipping their God and ours, and that to build a Heathen temple was needless waste, for they could not for a moment suppose, that, whatever they themselves might do, their children would continue to worship idols. Some of them were very angry, but felt that, whether we had any right inside the pettah or not, they had none without our Government.

During the erection of the chapel, many came daily to admire the building; and the quiet behaviour of all at the opening service was very pleasing. I asked a Brahmin whom I knew, what the people thought of it. He replied, that the differences of opinion were endless. Some said we had brought trouble into the town; others, that it was right for all to do as they like in religious matters. He asked some fellow-Brahmins why they did not come to the opening, and they very characteristically replied, "We should have come had there been any cloths, money, &c., distributed. You know, we are always ready to go to Christian or anybody, if anything is to be got by it; but what is the use of going only to hear a man talk?"

We hope in a few weeks to get the pulpit, communion-rails, benches, lamps, &c.; and purpose then, by God's blessing, to hold a service every Sabbath morning and evening, and a regular service also on a week-night. O that the glory of God may fill the house!

Extract of a Letter from the Rev. James H. Cummings, dated Bangalore, July 30th, 1859.

FRUITS OF SCRIPTURAL EDUCATION IN INDIA.

A FEW months ago the annual festival to the foul and lascivious goddess Kama was celebrated with great parade and noise. The next morning many of the boys were absent. Most of those present were half asleep. We

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took the opportunity of speaking to them about the folly of their heathenish ceremonies. We asked one boy, when we saw him alone, if he had been the night before to worship Kama. He said he was at the feast, but he presented no sacrifices, offered no incense, nor made any prayers. I asked him the reason, feeling surprised, knowing well the popularity of the feast among the lower castes. He replied, that he was convinced of the folly of idolatry. Because he did not follow the example of those around him, his friends had scoffed and ridiculed him, calling him a Christian, and denouncing him as an apostate from the religion of his ancestors. He said he did not mind what they said; he should never worship idols again.

Some time after this, he came to our house. I began speaking to him about the truth of Christianity. He then avowed himself a true believer in the Gospel. I impressed upon him the necessity for an open confession of Christ before men. "If I do," he said, "my friends will shun me, my father will turn me out of my house, my mother will curse the day I was born." "Can I suffer all this?" he added. "No; I cannot." He turned away with a heavy sigh. We commended him to God, and he left us.

For several days I heard nothing of him. We had many fears about him, and offered earnest prayers for him. Where was he? We asked the question impatiently again and again. Was he drugged? Was he deprived of reason? Was he sent away beyond the reach of Christian influence? Was he murdered? I was afraid to make inquiries, or I should defeat the end in view, by arousing suspicions. I knew that many of the Hindus thought no deed of blood too cruel for one who had avowed his belief in the Gospel. By and by he came to see me. We entered fully into conversation about the Gospel. I pointed out to him what he might expect to suffer if he embraced Christianity. I also repeated the promises of support made by God in the Bible, under the feared trials.

The next day, being Sabbath, I was preaching in the Cantonment chapel. He was there to hear me. On his return home, his father asked him where he had been. He told him to the Christian temple. His father asked him what he meant by forsaking the religion of his country. The boy said he could prove Hinduism to be false, and Christianity to be true. His father, in anger, said, "Prove it." He did not think his son either could or would. But he was mistaken. The boy, then and there, from the contradictions of the Puranas, proved Hinduism to be false; and, from the prophecies and miracles of the Bible, he proved Christianity to be true. His father, maddened with rage, took a stick and beat him most unmercifully; turned him adrift, an outcast from house and home, till he should disavow his belief in the Gospel; and return to the religion of his ancestors.

Here is an affectionate son, cut off from everything he held dear on earth, simply for believing in Jesus. He had only the clothes on his back; no money to buy food. Yet some are ever talking about the gentleness and toleration of Heathenism. This is Heathenism, cruel as hell, relentless as death, and insatiable as the grave. So true are the words of the Saviour, "Suppose ye that I come to bring peace on earth? I tell you nay; but rather division." "The father shall be divided against the son, and the son against the father." The sword must precede the olive-branch of peace. There was one thing which tended to irritate the exasperated father, and made his rage uncontrollable; Dorosawney had been in the habit of teaching five boys the Scriptures for an hour every day in his father's house. This the father threw at him as the deepest shade of his guilt. It appears the boy had no Tamil Bible; so he translated it from English into Tamil, giving the explanations in the same language. Marvellous as it may seem, these boys are scholars in the Government school, where the Bible is a prohibited book. My cheek blushes with shame as I write, that a professedly Christian Government has so dishonoured its religion in the eyes of the Heathen, as to say, "No," when a Heathen boy asks, "May I read the Bible in the school?" — the Bible, which is the only book which can teach men to be loyal subjects and upright citizens; undermining their faith in their own religion, and giving no substitute; removing all moral restraint from depraved human nature. I know of no greater curse that can befall a nation. Yet such is the suicidal policy of the British in their Indian schools. You see the result. The boys want to read the Bible, they will make sacrifices; it is the most interesting book they have: when they cannot learn it in the Government schools, they will even receive instruction from a boy in our Mission-school. Think of the strange occur-

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rence,—a Heathen boy teaching Heathen boys, without any intermission, month after month, the word of God! Even in sickness, when unable to get to the school, this teaching has never been interrupted. Truly the Lord is wonderful in working! We scatter the seed; we know not where it may fall. The promise stands: "My word shall not return unto me void." It is enough.

Dorosawney is in a good way. He is an intelligent, strong-willed boy. He has some knowledge of English. He is under fourteen years of age, and his father would not give his consent, so that his baptism is impracticable at present. We must wait in faith and hope.

I am well. The Lord preserves me in good health. May my life be full of his blessing, and devoted wholly to his glory!

CHINA.

Extract of a Letter from the Rev. Samuel Hutton, dated Sansha, Canton, July 20th, 1859.

HOPEFUL DEATH.

I MAY mention a case which has lately come to my notice, of one who seemed brought to a knowledge of Christ, though he died without Christian baptism. Not long ago, I preached on the Sabbath morning, from, "He is able to save to the uttermost," &c., and, seeing a strange face in the room, I remained after the service for the purpose of religious conversation. I found the man had been a regular attendant for several Sabbaths, and, to my surprise, when I spoke of the heinousness of sin in the sight of God, and of the atonement made by Jesus, he was deeply affected, the starting tear indicating his unfeigned distress. He said that since he had begun to think about God, and the worship due to him, his heart had been very miserable; and that what he wanted was the favour of his offended Maker. I expounded the answer given by the Apostle to the question of the Philippian jailor, and tried to make plain God's method of justifying the ungodly. On the following Sabbath, Mr. Smith preached on the same subject, to which the poor man listened attentively; but before the next Sabbath he was in eternity. Our Assistant visited him during the week, and brought me his application for permission to attend my Bible class. The old man on the same day said that he was getting old, and could not expect to be able to learn much of the Christian doctrine, but that he had learnt that Jesus was his Saviour, and relied on him for the forgiveness of sins. May we not hope in his death? He died quite unexpectedly.

NEW-ZEALAND.

Extract of a Letter from the Rev. Isaac Harding, dated Auckland, May 27th, 1859.

NEARLY fifteen months have passed away since I entered upon our Master's work in this land, and nearly as much since I had the pleasure of writing to you.

In Australia there is more action, speed, and incident; but in New-Zealand there is more quiet, contentment, and communion. There the scenery of human life was undulating, rugged, and romantic; here, it is less varied and striking, but still it is interesting, and now that immigration is flowing in, the aspect changes, and incidents multiply.

CONDITION AND WANTS OF THE NATIVE CHURCHES.

The native race, over whose spiritual interests you have so long expended prayer, money, and much thought, are a superior people, and yet they disappoint one. They are nominally Christians, but retain many of the superstitions and habits of their former state. It is rare to see a house at all superior to the huts they built fifty years ago. Some of them wear the mat; many have substituted the blanket; but a considerable number dress well in the English costume.

When we see them squatting in the streets, or grouping in their huts, or freely lounging together in the sun, without respect to rank or sex, we are disappointed; for they look to us more like savages than Christians. Yet nearly the whole of them can read, write, and calculate; many keep the Sabbath holy, read the Scriptures, and

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have family worship; and some are highly honourable and conscientious in commercial transactions. All the worst traits of Heathenism have disappeared, and now the people are learning the first principles of the Gospel of Christ. They are but babes, not young men, in Christ. But while yet in their infancy, they are called to endure temptations, which often overcome even the advanced Christians of nations which have enjoyed the blessings of the Gospel for ages. And the New-Zealanders, who had only known the English in the persons of their Missionaries, are now obliged to see the names of English and Christian confounded with baseness, profanity, and intemperance, in the persons of runaway sailors, escaped convicts, and numerous others, with whom, to their great injury, they become acquainted.

They have vast tracts of land, and some of them half-cultivated farms. They have mills and drays, ploughs, horses, and cattle. And yet they do not rise into comfort and cleanliness. Indeed, most of them are without money, and nearly all are improvident: like children, they are incapable of husbanding possessions when they get them. They are called upon to contribute to the support of the cause of God, and some do so. But they say, "We will support a Minister to live as we do. A hut, a blanket, plenty of potatoes and pork; but money, where is the colour of money? We have produce; but where shall we get money?" I am convinced that the Parent Society must, for many years, supply the means and the men to oversee this Mission of New-Zealand. Native Teachers must be trained and employed; but to leave the cause to them would soon result in heresies and immorality, superstitions and barbarism. A few able, self-denying British Missionaries will be long required as Bishops of the Maori churches. Nor is this surprising; for, with all the imperfections of these young converts from Heathenism, it may be questioned whether, in the annals of the church, a nation has been known to rise faster into Christian civilization than the New-Zealanders. When they formally abandoned the name and profession of Heathens, and adopted Christianity, all Christendom heard of it, and rejoiced over the victory; but as great a work is still to be done in retaining successive generations on the vantage-ground, and, in the face of vast difficulties, leading them on to perfection.

A WORD TO INTENDING IMMIGRANTS.

A good many people are now coming to settle in the province of Auckland, in consequence of the Provincial Government offering to give forty acres and twenty acres of land to persons paying their own passage, or to masters paying the passages of their servants; and many of our people at home have written to me, inquiring what prospects there are here for settlers, and a variety of questions involved in that. I regret that I have not time to write them all, and will thank you to give me space to say a word or two to them in general, in addition to what I have written to the "Watchman" newspaper.

1. The climate is good in a high degree, and the country adapted to be one of the most happy of English colonies.

2. No means of getting rich fast, such as gold-fields, are to be expected here; and settlers must look to nothing for success but their own labour and God's blessing. The Provincial Government are honest in their design to open the country to British settlers, and to give them every facility for getting a home in the province; but people must come out depending on their own labour and industry. They will have difficulty, perhaps hardship; but ultimate success is certain. Farmers, with sons and daughters able to work, and with a few hundred pounds, are the most likely to be comfortable. Young children, delicate persons, tender young men, and all who cannot do hard work, are in danger of privation, which may lead them to wish for English homes again. Farm-labourers, if sober, steady fellows, will find a good home here. But by no means should weakly persons come without bringing the means of keeping them; and intemperate men, of all others, should not come.

It is very desirable for all our members, or children of members, or others accustomed to attend our chapels, to bring with them a letter from the Minister of the Circuit they come from, and other letters from employers or some respectable persons,—the first concerning their relation to us, and the second having reference to their character as workmen.

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WESTERN AFRICA.

SIERRA-LEONE.

Extract of a Letter from the Rev. Thomas Champness, dated Wilberforce, July 15th, 1859.

LOUD CALL FOR HELP.

THE rapid succession of bereavements has left us very destitute of labourers to till the Mission-field. We shall need more men. Do help us soon: do send us more men; for we are not able to carry on the work with that efficiency we should like. There is an abundance of men in England; surely some of these are ready to come to even this deadly clime to win souls to Christ. I cannot believe, as some do, that the recent bereavement will prevent us having a fresh supply of labourers. It may alarm some, but not all. The memory of those who have laid down their lives appeals to us, that we do not allow the standard of our Emmanuel to fall for want of some to bear it. *We must have men.* My heart is full while I think of the spiritual wants of this vast country. I wish it were possible for the young men who have offered themselves for the ministry this year to have one peep at this land, and just five minutes by the graves of departed Missionaries, I cannot help thinking it would fire their hearts with zeal to God, and love for souls, and make them offer themselves for Western Africa.

OPENINGS BEYOND THE COLONY.

The thought has often crossed my mind, whether something ought not to be done for the Heathen outside the colony. How is it that our large Society has hitherto confined its labours to the people of Sierra-Leone? Doubtless those who have been here in former days have had good reasons for limiting and concentrating their labours. But the time has come for making greater efforts to win Heathen *Africa* for Christ.

One hundred miles, or less, from this place, there is a large country called Sherbro'. Little, very little, has been done as yet to bring the people of that country to the Saviour. The United States of America have sent out some devoted men and women, who are labouring hard to win souls: a goodly number of these have already fallen victims to the climate, and are numbered among "the noble army of martyrs." Lady Huntingdon's Connexion has a Native Teacher among the Sherbro' people, and occasionally their Superintendent pays the station a visit from Sierra-Leone.

Those who are already on the ground are my own personal friends, and I am persuaded they would rejoice to welcome labourers from other Societies to co-operate with them in bringing Sherbro' to God. If I could put on paper the dreadful state of these benighted Heathens, you would generously send us men, whose business it would be to break up fresh ground, to plant the standard of the cross, and to claim for Jesus what is now the kingdom of Satan.

If you thought me worthy, gladly would I go to Sherbro' myself. My heart is filled with sorrow on account of the dark doings in that pagan land. I should be glad if you would put upon me the honour of opening a Wesleyan Mission in some of the Heathen countries surrounding this colony.

PRAYER ASKED.

These are sorrowful times, and we need the prayers of God's people. Do then let Sierra-Leone be brought before our people in England, that they may pray for us. Where this will end, we know not. But it is more than likely, if the epidemic continues, others will be taken; and did we not know the work is the Lord's, we should feel anxious about the future. But the "Lord reigneth." All will be well.

GAMBIA.

LAST SICKNESS AND DEATH OF THE REV. RICHARD COOPER.

Extract of a Letter from the Rev. James Peet, dated Bathurst, August 23d, 1859.

I AM happy to inform you that I have now passed through my seasoning fever, and though it has left me very weak, yet I hope, if it please God to spare me until the rains are over, to regain my strength. During my sickness I felt the presence

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of my Saviour, sustaining and blessing me, and I trust I rose from my bed of affliction with a firmer determination (the Lord helping me) that my future life should be consecrated to the service of God.

Before the rains commenced, Mr. Cooper asked the members of Society to pray, that, if it were the will of God, only one of us might be sick at the same time, so that the one who was well might wait upon his sick brother, and attend to the work of God. And this prayer has been graciously answered; for Mr. Cooper kept up until the fever had left me, and I had gained a little strength.

On the second Sabbath that I was off work, I ventured into the chapel, and heard Mr. Cooper preach from Job i. 21: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And a blessed time we had. In the evening, I heard him preach again: his text was Matt. xii. 41. He preached long and very earnestly; the power of God was present, and many of the people wept under his sermon. Ah! little did I think, on that day, July 31st, that I had heard him preach for the last time; but so it proved. Mr. Cooper is dead.

After preaching, he complained of being very much exhausted, and said he felt unwell. On the Monday morning, feeling no better, he sent for one of the military surgeons, who was promptly in attendance, and said Mr. Cooper had a slight fever, but in a day or two would be well again. The fever continued on him about thirty-six hours, and then there was a remission. In about twelve hours it again returned. I think he had passed through three attacks by Thursday night. On Friday he was much better. On Saturday, August 6th, he got up, and we sat together, reading and conversing for nearly seven hours. The doctor saw him the same evening, and told him he was convalescent; and also said it was remittent fever he had had, but it was not likely there would be another attack, as the remission this time had lasted so long. But, alas, how often is human skill at fault in cases of African fever! On the following morning, the fever came on again, and continued on him until Tuesday morning. Tuesday and Wednesday [he was] without pain or fever, but very weak. On Wednesday night, the doctor asked me if he might bring Dr. Sherwood to see him, as he should like to have the opinion of another medical man. I gave my consent. On the following day I got Mr. Peynton to help me, for I had hitherto attended on him myself, as he would have no one else to do anything for him. During his illness, I often read and prayed with him, and he always seemed to enjoy it. On Thursday I said to him, "Do you feel happy in the love of God?" He replied, "Yes." "Do you feel Christ precious?" "Yes." "Have you any temptation? Does the devil assault you?" "No! he is not permitted." Thursday night he was delirious, and on Friday morning the doctor gave him a sedative draught, and he soon fell asleep, and slept all day. I went to bed towards midnight, telling Mr. Peynton to call me if there was any change for the worse. At half-past one, I got up, and found Mr. Cooper very ill. I went to him, and said, "Do you feel Jesus with you?" He replied, "Yes," and then seemed to doze. In about an hour afterward he again rose up in bed, and placing his hand on Mr. Peynton's shoulder, cried out, "England, England," five or six times; then, "I say England," and went on again, "England, England," six or seven times more. I thought that in his delirium he fancied himself sailing home to his own beloved country, and was calling the attention of others to land a-head. Ah! he was very near to that better country, his heavenly home. After this, he continued in a state of stupor until evening, and then, without the least struggle or groan, his happy spirit was released from its clay tenement, and, borne on angels' wings, passed to "the palace of angels and God." Thus died my dear brother Cooper, at twenty minutes to seven o'clock, on the evening of Saturday, August 13th, 1859.

At four o'clock on the following Sunday, August 14th, his remains were taken into the chapel, previous to being conveyed to the burial-ground. And such a congregation assembled as I never saw in Bathurst chapel before; every available place was occupied. The principal Europeans were present, including His Excellency the Governor, the Rev. J. H. Monsarrat, Colonial Chaplain, and nearly all the officers from the garrison.

I gave out the 51st hymn, read part of the service as appointed in the Prayer-Book, and then prayed extempore.

We then proceeded to the burial-ground; and the people here declare that there never was such a funeral seen at the Gambia before. It appeared to me that all the inhabitants of Bathurst were

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present. Nearly all our female members were dressed in white, and they, with the scholars, sang on the way to the grave-yard; which was very impressive indeed.

Mr. Monsarrat, having kindly offered to assist me with the service, I got him to read the remainder at the grave.

Thus we laid the remains of my dear companion and friend in an African grave, "in sure and certain hope of a joyful resurrection," knowing that "those who sleep in Jesus shall God bring with him."

Mr. Cooper loved the Africans, and I should think that he has laboured as few Missionaries ever laboured in the Gambia before. Often, very often, has he gone to Newtown at seven o'clock, and stayed until ten o'clock at night, talking and praying with penitents; sometimes praying five or six times on an evening, and then he has walked home, across a deadly swamp.

He often used to tell me that he could like to die at the Gambia, and be buried among the people: "It is so glorious," he would say, "to die on the field of battle, to fall at your post, doing your duty." And if ever a Christian Minister did die on the field of battle, fighting against sin and Satan, Mr. Cooper did.

I endeavoured to improve his death, last Tuesday night, to a crowded chapel. Many were much affected, and I trust good was done.

Mr. Cooper was one of the best men I ever knew,—a man of much prayer, full of faith and of the Holy Ghost, working incessantly for the good of precious souls. As an instance of the love which the people bore to him, some persons walked nine miles to attend his funeral.

To myself he was a faithful friend, a judicious counsellor, and an example of holy living, such as is rarely met with. I shall miss him very much; but I am trying to look to the Friend who says, "I will never leave thee."

I am thankful to say, my health is pretty good, though the mortality among the Europeans is fearful. For the last few years there have not been many white people here; but, few as there were, six died in less than a week. The doctor called Mr. Cooper's fever "remittent fever," when he asked him what kind it was; but he told me this morning that it is the yellow fever which we have in the colony. It is evidently the same disease that has carried so many off at Sierra-Leone.

Our people have been exceedingly kind to me. My sickness, and Mr. Cooper's sickness and death, have brought out their affection in a surprising degree. I feel I love them better to-day than ever I did before.

I shall have to preach at Bathurst twice every Sabbath, and occasionally on a week-night, besides meeting the classes, and attending to all the other work connected with a Mission station. You will therefore see the necessity of at once sending out another Minister to supply Mr. Cooper's place.

And now, I think I have told you nearly all. I need your prayers more than ever I did, for I feel that a great responsibility is resting upon me. But I cannot be too thankful to Almighty God for his goodness. He has graciously sustained and supported me amid the trying scenes through which I have had to pass.

> "When my sorrows most increased,
> Then his richest joys were given."

I will write you again by the next mail, if the Lord permit.

WEST INDIES.

ESSEQUIBO.

Extract of a Letter from the Rev. Jeremiah S. Shrewsbury, dated Anna Regina, July 1st, 1859.

SOCIETY INCREASED.

It will afford you gratification to hear, that, in connexion with our special services, held here in the month of May, we obtained an addition to our numbers of twenty-nine; most, if not all, of whom are apparently in earnest, and very regular in their attendance on all the ordinances of religion. Three or four profess to have found peace through believing; and I see no reason, from my observation of them, to doubt the genuineness of the work which they profess to have experienced. We endeavoured to set before the minds of all the absolute necessity of a personal interest in the blood of Christ, as well as outward union with the church of God. Two persons have joined the Society here since

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the time of the special services. One of the two is an overseer on the estate, who was brought into the church at George-Town some years ago, in connexion with the revival of religion that then took place; but having gone to Venezuela some two-and-a-half years ago, he was for that season lost to us; and, since he came here, he did not unite himself to us, but only occasionally attended the services. It came to our knowledge that he was formerly a member, after he had been here several months; and at once, we sought an interview with him, when he confessed he was not as happy as formerly, that he had already experienced much annoyance on account of his religious inclinations, and a fear of further molestation had prevented his uniting himself. However, after a little conversation, he determined to break the ice, and to take up his cross at all hazards. He came to class on Monday evening, and has promised to help us in the Sabbath-school. Whilst all souls are of equal value in the sight of the Lord, yet we are thankful for the step he has been brought to take again; because, in the infancy of our cause here, such an addition is an acquisition of intelligence. After all, our trust is not in man, but in the living God, who made heaven and earth. We are waiting daily upon God for his blessing; for the outpouring of his Spirit on the church universal and the world at large, but more especially on this Circuit. We know that God hears our prayers, and are assured that in his own good time he will answer them.

I wish I could report as well respecting Daniel's-Town as Anna Regina. Our Society there is in a very unsatisfactory state as to the walk of the members. With the exception of four or five, who are evidently in earnest, they are not alive. Our refuge in this case, also, is the throne of grace, in connexion with the use of all the means that can be devised.

TRACTS WANTED.

My Tract Distributers will soon be at a stand-still at Anna Regina; for they have nearly exhausted in loan the variety that I had. If the Committee could conveniently furnish me with a supply of suitable tracts for such a purpose, I should feel thankful. Tracts of a particularly rousing and awakening nature seem to me to be most suitable for the people in this neighbourhood. Indeed, spiritual apathy and want of energy seem to be characteristic features all along this coast. "Come from the four winds, thou breath of the Lord, and breathe upon these slain, that they may live!"

HONDURAS.

Extract of a Letter from the Rev. George Sykes, dated Ruatan, Belize, May 12th, 1859.

During this year, and especially of late, circumstances have transpired in connexion with my great work, which will not, I think, be uninteresting to you.

NEW MISSION-HOUSE.

The first to which I shall refer is the erection of our long-anticipated new Mission-house, the frame-work of which now stands upon one of the loveliest little hills in this beautiful island, on an eminence immediately above the Mount-Hoole chapel, having a commanding view of the harbour beneath, the Carribean Sea in front and in the distance; the vast mountains of mainland are seen towering majestically upwards, threatening the very heavens.

Of course, you are aware that our buildings here are composed entirely of wood; consequently, the frame or skeleton of the house must be prepared ere the erection takes place. When this was done, and what is called the "setting-up day" come, a sight was witnessed which I know would have deeply interested the lover of Missions at home. I suppose no less than fifty men voluntarily offered to assist, and no less than twenty women were busily engaged as cooks. Having arrived, they all sat down together to breakfast, when I sang and prayed with them, after which they commenced their labours.

The union, love, and happy feelings of the people gave me much joy. Some were carrying up the hill the pillars, posts, rafters, &c., which, under a tropical sun, caused the perspiration to flow freely; others were planting the posts, sawing, hammering, planing, nailing, fixing, &c.; so that, in two days, the skeleton of the house was securely put together. One happy result of that day I know you will be glad to hear. Since the establishment of the Baptist church in this place, many of whose members

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seceded from our Society, much unkind feeling and great want of union prevailed. On this day, however, several Baptist members came to assist, when I took the opportunity of expressing my deep regret that the work of God should be hindered by our disunion. My remarks had the effect I wanted: in a fortnight, I was invited to preach in their chapel, exchanging pulpits with their Pastor, which had never before been done; and now the two have become more united—a prelude, I am sure, to the copious outpouring of the Holy Spirit, and a revival of the work of God.

SOCIAL MEETING.

The next circumstance to which I shall refer is a second interesting scene which was witnessed on the 27th of the last month. On that day we held a public tea-meeting, which, from the novelty of the treat, brought together such a number of people as never before had congregated together in this island. It was held in the Mount-Hoole chapel, which spacious place was crowded to excess. The chapel was beautifully decorated with various kinds of tropical productions, and with several flags, kindly lent by different Captains then in the harbour. Every available seat was occupied, and the number was so unexpected, that great economy had to be exercised in the distribution of the good things provided, and, when done, no fragments were gathered up. After the tea a public meeting was held, addressed by several of our able native Local Preachers and others, whose hearts seemed almost too full to speak, as they beheld the great concourse of people.

Between each speech the choir sang, very efficiently, some appropriate pieces, which received the unqualified approbation and praise of the congregation.

STATE OF THE WORK.

With reference to the general work, I cannot say much. I do not see such abundance of fruit following my efforts as I wish. Our congregations continue very good. I have experienced great help and liberty in preaching the word to them; but too many must be classed among "the way-side hearers."

SCHOOLS.

Our day-schools are still prospering, and, at the commencement of this year, we engaged a second female Teacher for Ruatan, also a male Teacher for the island of Utilla, where the children were growing up in ignorance, having no day-school in the place. We have been favoured with the presence of Mr. Sanders, our Teacher at Belize, he having come to Ruatan to inspect and examine the state of our schools, and to suggest and make what improvements he can. Having to-day made an examination of the children, he appears satisfied with the efficiency of our Teachers, and with the attainments of the scholars; but complains much of the want of proper school-accommodation. If the Committee could aid us in this department, they would confer an incalculable benefit upon the young population of an English settlement where they receive no aid from Government. Feeling the importance of educating our young, so as to fit them for positions of usefulness both in the church and the world, I would urge this upon your attention; our present funds rendering it impossible for us to do more than we have done.

Before I close, I must again remind you of the application we made for a grant towards the erection of our Mission-house. If you can meet our request, it will certainly be a saving to the Missionary Committee, and a permanent benefit to this Mission.

Extract of a Letter from the Same, dated Ruatan, Belize, July 15th, 1859.

GRACIOUS REVIVAL.

SINCE I last wrote to you, we have been blessed with such an outpouring of the Holy Spirit upon our church and people on this island, that I cannot omit the present opportunity to inform you of one special instance.

During the earlier part of this year, we had to mourn over the spiritual lethargy of the church, and the absence of that measure of the Divine presence, and signs following the preaching of his word, with which we were favoured last year.

We, however, continued to labour; our prayers assailed the throne of grace; and eventually He who has promised to "avenge his own elect, which cry day and night unto him," and for whose presence we thirsted, began to appear.

During last month we enjoyed many refreshing times from the presence of the Lord. Every service was attended by

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blessing from above. But this month it has pleased the Lord of glory to grant us a copious outpouring of the Holy Ghost.

The revival commenced on Sunday, July 3d. Our morning congregation of that day was very large, and listened with great attention and profit, while with much liberty I preached from the solemn warning, "Prepare to meet thy God." (Amos iv. 12.) In the afternoon of the same day, we laid in the silent grave a young person summoned suddenly, while yet in the bloom of life, to enter the unseen world. The evening service commenced immediately after the funeral, and was again largely attended. I preached from, "Behold the Lamb of God which taketh away the sin of the world;" (John i. 29;) after which the members of Society partook together of the Lord's Supper. When the ordinance had been administered, three of our brethren were called upon to pray; the place was awful with the Divine presence, and we all were led to consecrate ourselves afresh to God.

The following Monday evening, we held our monthly Missionary prayer-meeting. The chapel was crowded, and the congregation listened with interest, while I read several of the letters from the Missionary Notices. We were again much blessed.

The following evening we held a love-feast at Thatch-Point. This was the crowning service, and the *special* instance of the descent of the Spirit. The service commenced as usual; about twelve persons spoke with great clearness, testifying of the goodness of God, and the happiness of religion; after which we were about to close, sang the doxology, and requested two of the friends to offer up prayer. The former, Mr. Meares, is an old saint, dwelling on the borders of heaven, and waiting with patience till his change come. The latter (Mr. M'Lean) is a convert of that late holy and useful Missionary, the Rev. Harman Mason, and a zealous Local Preacher. Mr. Meares engaged first. His prayer was mighty, the Spirit of faith descended, and the very place appeared to shake with the passing by of the Divine Glory. Never did I witness such a scene: all order was lost; every voice loudly engaged in prayer. Parents wrestled for their children, wives for their husbands, penitents cried for mercy, and we all wept together for joy. One young man, a most abandoned character, and son of one of our members, excited the sympathy of us all, by his deep agony, and loud cries for pardon. Finding no relief, he turned to his father, (who was present, and whose heart was full,) whose counsel he had formerly despised, and in a most affecting manner, besought him to pray for him: "Father, pray for me, do pray for me, my father." The father did so, and never shall I forget his looks, while with hands uplifted towards heaven, and tears bathing his face, he prayed for his son. We soon beheld him rejoicing in the consciousness of pardon, and with one voice we all gave glory to God. May he be found at last among the Lord's jewels!

Others there were alike distressed, and alike demanded our sympathy and prayers, and one after another came to the determination, "This people shall be my people, and their God my God."

I never felt more happy in my work. I have given myself afresh to God, determined to do all I can to win souls, encouraged by the promise, "They that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

POSTSCRIPT.

As the close of the year draws on, the Committee naturally become solicitous respecting its financial results. Upon the endeavours and successes of the months of November and December it depends whether the year shall be prosperous or otherwise; whether the income shall meet the expenditure, or a painful and embarrassing deficiency be created. Up to the end of September, the receipts of the Society about equal those of the year 1858; and this is a ground of sincere satisfaction and thankfulness. But it is to be borne in mind, (1.) That the receipts, hitherto, amount to but little more than one-third of the whole income; (2.) That, assuming not less to be raised than last year, the remaining two-thirds will have to be collected

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before the close of the year. But, (3.) The income of some of the Foreign Auxiliaries will be certainly and inevitably less than last year; and to make up for this accidental decline, and prevent deficiency, a still further effort will be required. And, above all, (4.) The expenditure of the Society has been considerably increased. The reinforcement of the stations beyond the river Kei, in South Africa, and the large addition to the number of Missionaries in India, will at once be remembered as reasons why such augmentation must have taken place; and there are other causes of an increase of expenditure equally certain, though not equally obvious, in the increase of Mission-families, and the various contingencies which are inseparable from the employment of a large number of agents.

On all these grounds it is earnestly desired that a vigorous and united effort may be made to prevent any deficiency in the accounts of the year. It is the sincere wish of the Committee to avoid debt, and they have not ventured to enlarge the Missions of the Society without giving explicit and repeated intimations of the financial consequences of such enlargement. They may, therefore, confidently appeal to their friends not to allow a new debt to be created; but, by a continuance of their former kind efforts, to preserve the Society in the same happy freedom which it now enjoys.

Yet, further: the enlargement of its operations is loudly demanded. In almost every direction the cry is heard, "Come over, and help us." If vacant stations are to be supplied; if new openings are to be embraced; and if past successes are not, as often heretofore, to be wasted, but duly improved; then larger funds are indispensable. The Society should not be crippled by the uncertainty whether its income will meet its expenditure, but should be free to follow the cloud, where it obviously indicates a movement "forward."

Now, therefore, is the time for a prompt, vigorous, united effort. Advocates, Collectors, Subscribers, the Committee asks you, "one and all," to do your best to make the year 1859 the most prosperous which the Society has yet known. It may be truly and emphatically said to every one, "The Lord hath need of" you. Without your co-operation, his work will decline, or stand still; with it, "the word of the Lord will run, and be glorified." And Thou, Divine Author of this great enterprise, "stir up, we beseech thee, the wills of thy faithful people, that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded."

DEPARTURES.

THE Rev. Henry H. Dugmore and Mrs. Dugmore, the Rev. James Scott and Mrs. Scott, the Rev. Timothy Cresswell, Mrs. Cresswell, and family, and the Rev. William Berry and Miss Moore, embarked at Gravesend, on October 5th, in the "Skimmer of the Seas," for South Africa.

THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £3,306. 0*s.* 11*d.*

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Western Africa	7	Diagrams.
South Africa	7	Diagrams.
France	2	Diagrams.

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FINANCE OF THE YEAR.

TREASURERS, and other Officers of the Society, are earnestly requested to remit to the Mission-House all sums they have received for the Missionary Society. The expenditure of the Society for the current year has greatly exceeded the amount of contributions which have as yet been remitted to the General Committee, and in consequence the deficiency has had to be met by a borrowed capital. The Committee will be glad to be relieved from the necessity of paying interest on borrowed money; and a prompt attention to the present request for immediate remittances will enable them to reduce this undesirable item of expenditure.

PUBLICATION OF THE ANNUAL REPORT.

IT is proposed to publish the Annual Report for 1860 soon after the Anniversary Meeting in May. In order to accomplish this object, it will be necessary to close the accounts and to print the lists of subscriptions several weeks earlier than in the present year. It is desirable that Missionary Anniversaries should not be postponed into the early part of 1860, but that the year's business should be completed within the year; and it is hoped that this early notice of the intended hastening of the publication of the Report may be the occasion of avoiding any delay in whatever relates to the interests of the Society.

THE JUVENILE CHRISTMAS OFFERING, 1859.

THE Secretaries of Branch Missionary Societies, and of School Missionary Associations, are respectfully requested to keep an exact register of the Cards issued to children for the collection of the Christmas and New Year's Juvenile Offering; and to be equally careful and diligent in securing the due return of each Card, together with the sums entered on it. The children should be advised to give of their own money, and to collect chiefly in their own neighbourhood, and from their own immediate friends.

*** THIS year a volume in prose and verse, containing very interesting matter, and many wood-engravings, will be presented to those young persons who may kindly take a

"JUVENILE COLLECTING CARD,"

and contribute themselves, or procure from others, the sum of One Shilling and upwards, in support of the Wesleyan Missions.

The Juvenile Contributions of last Christmas amounted to upwards of

EIGHT THOUSAND AND THREE HUNDRED POUNDS.

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Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£.	s.	d.
Lambeth Juvenile Society	17	11	4
Southwark ...	17	0	0
Albion-Street.	1	9	0
Harrow.....	15	19	0
Chelsea Ladies	3	11	10
Stoke Newington	8	10	0
Woolwich ...	10	0	0
Cambridge ...	10	0	0
Hinde-Street .	30	17	0
Ditto, Ladies.	20	13	7
Bayswater ...	9	18	8
Hackney-Road	24	10	4
Hammersmith.	9	10	0
Guildford, &c.	11	10	7
Manningtree .	30	0	0
Hornsey-Road	10	10	1
Brighton	10	0	0
Battersea	3	7	4
	244	18	9

FRANCE.

Nismes Circuit	43	3	7

DEVONPORT DISTRICT.

Kingsbridge...	5	19	0
Callington ...	37	16	0
Holsworthy ...	7	3	9
Plymouth.....	52	4	0
Devonport ...	19	11	5
Camelford ...	3	1	10
	125	16	0

NEWCASTLE DISTRICT.

North Shields	10	0	0
Blyth	2	10	0
	12	10	0

SHEFFIELD DISTRICT.

Wath	40	0	0
Sheffield, West	23	3	2
	63	3	2

CARLISLE DISTRICT.

Penrith.....	50	0	0

NOTTINGHAM AND DERBY DISTRICT.

	£.	s.	d.
Nottingham, South	50	0	0
Bingham	12	0	0
Ripley	12	0	0
Castle-Donington	20	0	0
Cromford.....	10	0	0
Derby	20	0	0
	124	0	0

LEEDS DISTRICT.

First Leeds ...	60	5	11
Third Leeds .	41	3	0
Knaresborough	25	0	0
Bramley	30	0	0
Wakefield ...	50	0	0
Otley	60	0	0
Dewsbury	25	0	0
District (1857)	25	0	0
	316	8	11

HULL DISTRICT.

Hull, East ...	9	10	0
Hull, West ...	40	0	0
Snaith	40	0	0
Barton 173	19	1	
Grimsby 170	0	0	
Driffield	15	0	0
	448	9	1

LIVERPOOL DISTRICT.

Preston...	21	0	0
Waterloo	30	0	0
	51	0	0

YORK DISTRICT.

York.....150	0	0	
Ripon	40	0	0
Tadcaster.....	38	17	8
Pickering.....	30	0	0
Selby	57	0	0
Easingwold ...	40	0	0
Helmsley	5	10	0
	361	7	8

BEDFORD AND NORTHAMPTON DISTRICT.

	£.	s.	d.
Northampton .	33	0	9
Luton	15	16	3
Bedford	1	1	7
Dunstable ...	41	12	6
	91	11	1

LINCOLN DISTRICT.

Boston	46	0	0
Wainfleet.....	3	1	6
Louth 195	4	0	
Alford	35	0	0
Lincoln.....	12	0	0
	291	5	6

CHANNEL ISLES DISTRICT.

Guernsey, French	15	0	0
Alderney, French	5	0	0
Alderney, English ..	6	14	9
	26	14	9

MANCHESTER AND BOLTON DISTRICT.

First Manchester	4	0	0
Second Manchester	9	3	6
Fourth Manchester	55	0	0
Fifth Manchester	209	17	3
Leigh	10	0	0
Haslingden ...	14	18	11
Bolton, South.	55	0	0
Bolton, North	20	0	0
	377	19	8

CARLISLE DISTRICT.

Appleby	17	0	0
Whitehaven and Workington	16	1	2
	33	1	2

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BRISTOL DISTRICT.

	£.	s.	d.
Kingswood ...	27	8	8
Cardiff.....	15	0	0
Gloucester ...	40	0	0
Newport	20	0	0
	102	8	8

PORTSMOUTH DISTRICT.

	£.	s.	d.
Chichester ...	18	0	0
Newport	10	0	0
	28	0	0

BATH DISTRICT.

	£.	s.	d.
Bath.....	15	0	0
Bradford	9	10	0
Trowbridge ...	10	0	0
	34	10	0

HALIFAX AND BRADFORD DISTRICT.

	£.	s.	d.
Keighley	30	0	0
Bingley	17	0	0
Holmfirth.....	25	10	0
	72	10	0

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
Wolverhampton	14	13	9

MACCLESFIELD DISTRICT.

	£.	s.	d.
Tunstall	25	0	0
Leek.....104	6	8	
Longton	5	0	0
Northwich ...	25	0	0
	159	6	8

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month: the following sums have been received by the General Treasurers, since our last announcement, some of which are included in the Remittances acknowledged from the Districts.

Moneys received at the Mission-House.	£.	s.	d.
Legacy of the late George Guest, Esq., of *Grange Mount, Birkenhead*, John Guest, Esq., *Camberwell-grove*, Executor, £200, less duty ...	180	0	0
A Thank-Offering for Special Mercies, by a Friend to Missions, with an earnest request to be remembered in the prayers of those employed in that honourable work—for the Foreign Missions £50, and for the Home Missions £50	100	0	0
Mrs. Bancroft, of *Waterloo*, by the Rev. J. W. Crankshaw.....	30	0	0
Hinde-Street Ladies' Missionary Basket.....	15	0	0
A Total Abstainer, from *Nelson, New-Zealand*, by the Rev. Dr. Hoole	12	0	0
The Rev. John M'Owan, *Worcester* 3 3 0			
Mrs. M'Owan 3 3 0			
Miss O'Owan 2 2 0			
	8	8	0
Legacy of the late Miss E. Buckingham, of *Tottenham*	5	0	0
Mr. E. Atkinson.....	2	2	0
G. H.	2	2	0
An old Disciple	2	0	0
A Friend, *Ampthill, Beds.*, the Profits of a Fat Pig	1	1	7
A Lover of Missions, by the Rev. T. Brumwell, *North Shields*	1	0	0
BRIGHTON CIRCUIT.			
A Friend, by John Carr, Esq.	5	0	0
John Carr, Esq.	2	0	0
Mrs. Carr.....	1	0	0
Miss Carr.....	1	0	0
Mrs. Catlin, *Saffron Walden*	1	0	0

*** *The cordial Thanks of the Committee are offered to Mr. Pike, of the Brixton-hill Branch, for 14 Annual Reports for 1859, not required for that Branch.*

Printed by JAMES NICHOLS, of 45, Hoxton Square, in the Parish of Shoreditch, in the County of Middlesex; and published by him, at his Office, 46, Hoxton Square, in the Parish and County aforesaid.—OCTOBER 25TH, 1859.

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DECEMBER 26, 1859.

PAPERS

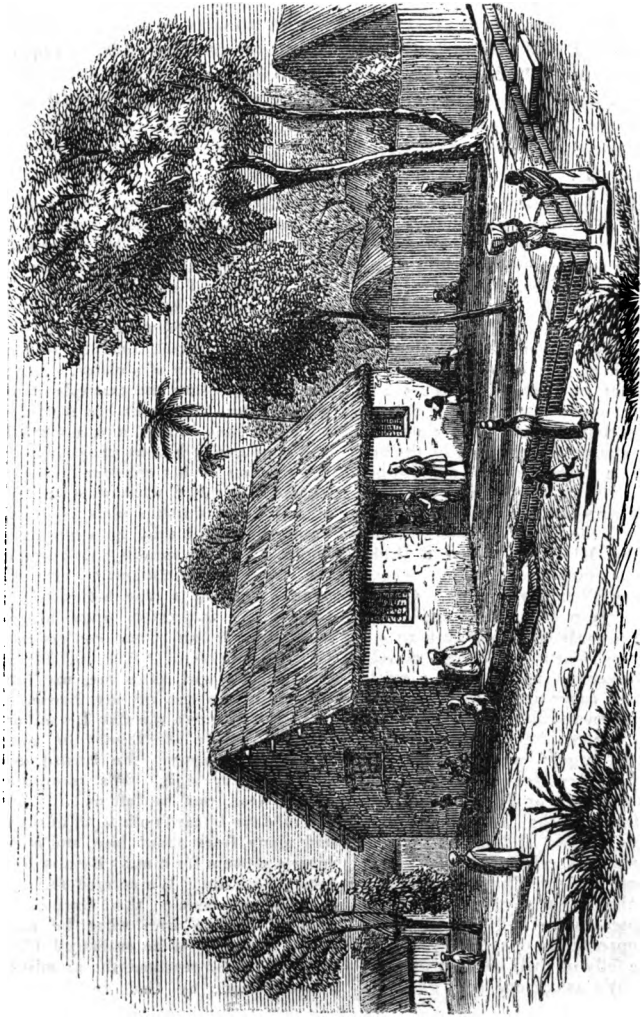
RELATIVE TO

THE WESLEYAN MISSIONS,

AND THE

STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)



VILLAGE CHAPEL AND SCHOOL NEAR BANGALORE.

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WEEK-DAY AND SABBATH SCHOOLS ON MISSION-STATIONS.

It affords ground for devout thanksgiving to Almighty God, that, while he vouchsafes his blessing to the efforts of the Society's Missionaries who "labour in the word and doctrine," he also graciously owns and sanctions the means used to bring the children and young persons in attendance at the day and Sunday schools, supported by the Society, to the knowledge of Christ. The educational department of the Society's operations is very extensive, and its state and prospects such as to furnish the highest encouragement to the friends of the Redeemer, to continue to render it their help and prayers. The Society maintains, in whole or in part, 1,127 day-schools and 1,121 Sabbath-schools, connected with which are 2,335 day-school Teachers and 7,598 Sabbath-school Teachers. The number of scholars, deducting for those who attend both the day and Sabbath schools, is 117,190. The following particulars have been gleaned chiefly from the "Reports," as presenting, among other encouraging tokens, indubitable evidence of the Divine blessing upon past exertions, and a loud call to the more extensive employment of agencies which have been so signally favoured with success.

In the Sunday-school at *Madras*, "several of the senior scholars have been awakened to serious thought, and seven have commenced to meet in class." At the Anglo-Vernacular Institution, "it pleased God, in July last, to give us one soul. The case of Viziarungum is so well known to you, that we shall not repeat it here. It only remains to be added, that on Sunday, August 22d, about six weeks after the riot, this remarkable convert was publicly received into the church by baptism, in the presence of a large number of Heathen natives. His conduct since that time has been firm and consistent." In connexion with the Sunday-school at *Negapatam*, the Missionaries have a Bible-class, "in which twelve young persons meet every Thursday evening. One of these has given evidence of sincere repentance towards God, and faith in our Lord Jesus Christ." A case of religious awakening which has recently occurred in connexion with the Anglo-Vernacular Institution in *Bangalore*, is so full of interest, that we insert the particulars as largely as our space will admit. The Rev. James H. Cummings writes under date of July 30th, 1859:—"A few months ago the annual festival to the foul and lascivious goddess Kama was celebrated with great parade and noise. The next morning many of the boys were absent. Most of those present were half asleep. We took the opportunity of speaking to them about the folly of their heathenish ceremonies. We asked one boy, when we saw him alone, if he had been the night before to worship Kama. He said he was at the feast, but he presented no sacrifices, offered no incense, nor made any prayers. I asked him the reason, feeling surprised, knowing well the popularity of the feast among the lower castes. He replied, that he was convinced of the folly of idolatry. Because he did not follow the example of those around him, his friends had scoffed and ridiculed him, calling him a Christian, and denouncing him as an apostate from the religion of his ancestors. He said he did not mind what they said; he should never worship idols again..... Some time after this, he came to our house. I began speaking to him about the truth of Christianity. He then avowed himself a true believer in the Gospel. I impressed upon him the necessity for an open confession of Christ before men. 'If I do,' he said, 'my friends will shun me, my father will turn me out of my house, my mother will curse the day I was born.' 'Can I suffer all this?' he added. 'No; I cannot.' He turned away with a heavy sigh. We commended him to God, and he left us.....For several days I heard nothing of him. We had many fears about him, and offered earnest prayers for him. By and by he came to see me. We entered fully into conversation about the Gospel. I pointed out to him what he might expect to suffer if he embraced Christianity. I also repeated the promises of support made by God in the Bible,

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under the feared trials.....The next day, being Sabbath, I was preaching in the Cantonment chapel. He was there to hear me. On his return home, his father asked him where he had been. He told him to the Christian temple. His father asked him what he meant by forsaking the religion of his country. The boy said he could prove Hinduism to be false, and Christianity to be true. His father, in anger, said, 'Prove it.' He did not think his son either could or would. But he was mistaken. The boy, then and there, from the contradictions of the Puranas, proved Hinduism to be false; and, from the prophecies and miracles of the Bible, he proved Christianity to be true. His father, maddened with rage, took a stick and beat him most unmercifully; turned him adrift, an outcast from house and home, till he should disavow his belief in the Gospel, and return to the religion of his ancestors.....Here is an affectionate son, cut off from everything he held dear on earth, simply for believing in Jesus. He had only the clothes on his back; no money to buy food. .....There was one thing which tended to irritate the exasperated father, and made his rage uncontrollable; the lad had been in the habit of teaching five boys the Scriptures for an hour every day in his father's house. This the father threw at him as the deepest shade of his guilt. It appears the boy had no Tamil Bible; so he translated it from English into Tamil, giving the explanations in the same language. Marvellous as it may seem, these boys are scholars in the Government school, where the Bible is a prohibited book." At *Jaffna*, in the island of Ceylon, "a youth of good parts and decided piety has expressed a desire to devote himself to the work of the ministry, to which he believes God calls him. We shall be glad," say the Missionaries, "if Providence confirm his choice."

The efforts of the Teachers of the *Burg-street* Sunday-school, *Cape-Town*, are not fruitless, "as many instances of serious impression, of hopeful conversion, and of happy deaths, furnished by the annals of the school, go to show." The Missionary in charge of *Somerset West* last year, writes, "It is a source of encouragement to know that the labours of the officers and Teachers are not in vain. A little boy of nine years, son of Captain Terrington, a few months ago was removed by death. Several months previously in the school and Bible-class, he was very much affected when the love of Jesus was the subject of remark. Two days before my removal from the Circuit, he, with his mother, called at the Mission-house to say farewell. The next day I saw him in bed, but did not think on that bed he was soon to die. With a pleasing smile on his countenance, he declared his love to Christ Jesus. The second morning following he inquired for me to pray with him. His mother told him I had left the village; he would not see me again. He replied, 'Mother, I shall—we shall meet in heaven.' The same day he died in peace. In other hearts the good seed is sown; in some it will give fruit to eternal life." "Five promising youths," attending the Sabbath-school at *Terrington-Grove*, "have commenced meeting in class." The past year has been one of much encouragement to those who have charge of the Industrial Institution at *Heald-Town*: "Not only have the children made evident progress in reading, writing, arithmetic, and their other branches of study, but their general conduct has become much improved. This is traceable to the good work which has, during the the greater part of the year, been experienced by them. The Holy Spirit is working on their hearts. They delight in God's word, and in prayer. Frequently before day-break, as well as in every other part of the day,—even sometimes as late as nine o'clock in the evening,—their voices are heard raised in prayer from the bush. Many are the earnest inquiries addressed by them from time to time to one or other of the Missionaries. Twenty of the boys and ten or twelve of the girls meet in class." The Kaffir Sabbath-school at *Kamastone* is reported to be "in a very pleasing state of prosperity; a goodly number of the children having been brought during the year to seek after the Lord, and, we believe, a saving change has been experienced by several; and others are seeking after him for the attainment of the same blessing." In the *D'Urban* Sunday-school, Natal, "some of the elder children have become members of Society, and others are hopeful subjects of Divine influence."

Respecting the Sunday-school at *Hastings, Sierra-Leone*, it is stated, "The establishment of this school has been a great blessing to this locality; a proof of this is found in the fact that nearly all our Local Preachers and Exhorters here have been instructed in it."

From *St. Mary's, River Gambia*, the late Mr. Bridgart recently wrote: "We have paid great attention to the necessity of endeavouring to gather into the fold of

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the church the elder children in our schools, and the young people of both sexes, who within the last few years have left the schools to be engaged in business. We have one hundred and six catechumens from amongst them, all of whom meet in class, but are not counted in the number of full members, as we think it better not to reckon them as such till they become older. A good many of them have professed during the year to find peace with God through our Lord Jesus Christ." "Some of the older boys and girls" in the schools at *Anamabu*, on the Gold Coast, "are very earnest in seeking the salvation of their souls;" while "many of the boys" at *James-Town, Akrah*, "meet in class."

At the close of last year, "four or five young persons, of from eighteen to twenty-one years," in the Sabbath-school at *Layou*, in the island of *Dominica*, "were admitted on trial for church-membership." Of the day-school at *Bethel, Montserrat*, the Missionary writes: "This school has been the means of great good in gathering in the lambs of the flock into the fold of Christ's church; and it promises to become a greater blessing;" and, referring also to the Sabbath-school, he adds, "Nearly all the young persons who have lately been converted to God, and who have joined Society, were scholars in our schools." One of the children of the *Sandy-Point* Sunday-school "died lately, rejoicing in hope, and singing 'Jesus Christ is my Redeemer. Praise the Lord!'" "At the beginning of the year, a class was formed" in the *Port of Spain* Sunday-school, *Trinidad*, "for the elder boys and girls who were desirous of giving themselves to the Lord. Several have regularly attended it;" some of whom afford hope that they will ere long connect themselves with the church. Concerning the schools in the *Barbadoes* First Circuit, the Missionaries report, "Not only has the conduct of the children been highly consistent, but a deep concern for salvation has been experienced by many. In connexion with the gracious season with which we were favoured about the middle of the year, many young persons from our schools were brought to choose Christ and to rejoice in him, and no fewer than sixty of these interesting young people now meet in class, and maintain a serious and becoming deportment,—they continue to run well." "The good effects of Sabbath-sanctification and instruction were made prominent during the year by the peaceful and happy death of one of the scholars" in *M'Gregor's* Sunday-school, *Kingston, Jamaica*, who was "about twelve years of age. When it became evident that life would soon ebb to its close, one of the Ministers was desired to visit, and administer the Lord's supper to him. With respect to the Sacrament, he at first hesitated, but after listening at the bed-side to the boy's detail of his faith in Christ, of his happy state, and of his blissful prospects, a refusal was felt to be impossible. It was a case that did not admit of doubt; and while a cause of thankfulness and joy to the Teacher, it may be regarded as remunerative of all the expense incurred, and of all the labour bestowed on the school since its commencement." The Sabbath-school at *Grateful-Hill* "is full of promise; several of the more advanced in age are meeting in class;" while at the *Lucea* school also," some have joined themselves to the church, and are now consistent professors of religion. At *Palmetto-Point* in the island of *Eleuthera*, "several of the elder scholars have been the subjects of religious impressions during the year, and have united themselves to the church." "Several of the elder scholars" at *Belize, Honduras Bay*, have also "been led to unite with our Society, and we hope have experienced a work of grace in their hearts." On the occasion of the opening of the new chapel at *Ballaarat West*, New South Wales, [July 18th, 1858,] a sermon was addressed "to the Teachers and scholars of the township, and of neighbouring Sabbath schools. About eight hundred, including parents, were present." "It is believed that many of them were savingly impressed by the affectionate counsels given them on the occasion."

WHAT hope for the world is found in these schools! If every one into whose hands this paper shall come, will contribute of his substance to their increase and support, and pray the Great Head of the church still more extensively to use them in bringing the young to Himself, may not a large accession reasonably be looked for, and that speedily, to the Redeemer's kingdom?

LONDON: PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

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NOVEMBER 25, 1859.

Registered at the General Post-Office for transmission abroad.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.] [SOCIETY ORGANIZED, 1816.

FOR DECEMBER, 1859.

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THIRD SERIES. VOL. VI.

FORTY-SECOND FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

All Drafts and Post-Office Orders remitted to the Mission-House are to be made payable, in LONDON, to the Rev. Elijah Hoole, D.D.

Price One Penny.

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Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, since the last announcement.

LONDON DISTRICT.

	£	s.	d.
City-Road	21	12	4
Bayswater	22	14	4
Uxbridge	25	0	0
Southwark	21	0	0
Brighton	45	0	0
Deptford	13	0	0
Lambeth	12	9	1
Stanhope-St.	6	14	6
Greenwich	8	4	7
New-North-Rd.	5	12	8
Colchester	51	0	0
Richmond	25	12	9
Walworth	25	0	0
Hammersmith.	57	0	0
Leigh	9	0	0
Vauxhall	4	0	0
Dorking, &c.	10	0	0
Croydon	60	0	0
Windsor	30	10	0
Islington	84	14	6
Spitalfields, Ladies	6	2	0
Lewes	10	0	0
Tunbridge-W.	75	0	0
Hastings	25	0	0
Jewin-Street	23	16	11
Tottenham	17	7	11
Albion-Street.	1	1	0
Woolwich	10	0	0
Chelsea	10	0	0
St. George's	5	0	0
Peckham	6	0	0
Westminster.	9	15	6
King's-Cross.	27	0	0
Hackney	18	12	5
Kentish-Town	7	0	0
Ipswich	48	0	0
Gt. Queen-St.	7	0	0
Ditto Ladies	13	10	0
	858	10	6

BRISTOL DISTRICT.

Bristol, North	16	2	10
Weston-Mare.	15	0	0
Stroud	12	17	5
Tewkesbury	40	0	0
Bridgend	15	0	0
	99	0	3

BEDFORD DISTRICT.

Dunstable	20	0	0
St. Ives, &c.	15	0	0
Luton	58	10	0
	93	10	0

MANCHESTER AND BOLTON DISTRICT.

	£.	s.	d.
First Manchester	77	10	0
Second Ditto.	237	9	11
Fifth Ditto	97	14	2
Haslingden	10	2	0
Bacup	120	0	0
Leigh	20	0	0
Altrincham	90	8	3
Blackburn	15	0	0
Rochdale	54	12	6
New-Mills	30	0	0
Ashton	40	0	0
Burnley	65	0	0
Didsbury	9	12	8
Bolton, North.	120	0	0
Bolton, South.	54	8	0
	1041	17	6

LEEDS DISTRICT.

First Leeds	323	18	7
Second Leeds.	118	6	8
Third Leeds.	29	3	10
Otley	22	1	0
Pontefract	106	0	0
Bramley	30	0	0
Dewsbury	145	0	0
Knaresborough	50	0	0
Pateley-Bridge	30	0	0
Birstal	100	0	0
Yeadon	24	10	0
District	1582	3	9
	2561	3	10

SHEFFIELD DISTRICT.

Sheffield, West	41	15	5
Sheffield, East	63	15	7
Bakewell	13	13	5
Chesterfield	20	0	0
Wath	20	0	0
Rotherham	18	3	9
Bradwell	17	8	7
Retford	35	0	0
Doncaster	100	0	0
	329	16	9

CHANNEL ISLANDS DISTRICT.

Jersey, English	16	17	2
Guernsey, Do.	4	4	4
	21	1	6

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
Birmingham, West	73	7	2
Birmingham, East	8	9	10
Kington	50	0	0
West Bromwich	64	14	2
Hinckley	20	0	0
Wolverhampton	176	16	3
Wellington	41	13	6
Stratford	10	0	0
Coventry	18	16	0
Walsall	57	0	0
Tipton	78	0	0
Stourport	20	0	0
Worcester	33	0	0
	651	16	11

LIVERPOOL DISTRICT.

Liverpool, South	98	13	8
Whitchurch	20	0	0
Preston	12	13	0
Runcorn	118	10	0
Chester.	66	14	6
Chorley	60	0	0
Birkenhead	35	12	0
	410	3	2

WHITBY AND DARLINGTON DISTRICT.

Whitby	15	12	8
Danby	21	0	9
Bishop-Auckland	42	0	0
Stokesley	80	0	0
Stockton	110	10	2
Reeth	44	0	0
	313	3	7

NOTTINGHAM AND DERBY DISTRICT.

Castle Donington	40	0	0
Ashby	28	10	0
Belper	20	0	0
Melton Mowbray	19	0	0
Mansfield	30	0	0
	137	10	0

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NOVEMBER 25, 1859.

No. 72. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

DECEMBER, 1859.

INDIA.

Extract of a Letter from the Rev. Ebenezer E. Jenkins, dated Madras, September 20th, 1859.

I HAVE just returned from visiting our southern stations; and, without further introduction, I will proceed at once to give you some account of our journey.

Mrs. Jenkins and I left Royapettah on Wednesday evening, July 20th. Mr. impson had posted bullocks, and we took our own bandy. There had been a good deal of rain, and the sky was yet overcast, which made it possible to travel by day as well as by night. We went first by a direct route to Trichinopoly, and then proceeded to the coast *viâ* Tanjore, Manargoody, and Trivalore. The Trichinopoly journey was accomplished in five days, and, on the whole, with less difficulty than we might have expected; for we had been warned of flooded rivers and highway thieves. The rivers were not flooded, and the robbers had not placed us on the list of their victims. Had we been attacked on one of those awkward bits of road that lie between Atcherapaukam and Tindevanum, I should have wielded my large bamboo stick, and my wife would have brought up the reserve with scissors and bodkin, and our servants would have surveyed the engagement from the top of the nearest tree. They are excellent at seizing the advantage of running away.

As our halts were brief, the journey had little of Missionary incident. In one native town, Villapooram, where we alighted in the evening for an hour or two, we were visited by three or four interesting Brahmin youths. One of them, a little fellow, about twelve, accosted me in English; at which I looked very much puzzled, and answered him in French. He said, "I know not to speak French, Sir; I speak much English. Can *you* speak English?" "I know something of English," said I, "and will examine you." "Yes," said the other boys to me, in Tamil, "do examine him. He is *very* clever." So the little champion stood up before me, challenging any ordeal I could prepare for him. I put one or two simple questions to him in grammar; and when he found he was getting on but lamely, and that I was obliged to speak in Tamil to make him understand me, a great humiliation in the sight of his admirers, he shouted, "Examine me in geography!" And here he fairly overcame me; for, having asked him where Petersburg was, he got somehow into Asiatic Russia, and, once in Asia, which had evidently been his most recent lesson in geography, he vociferated all the countries of the great continent, with their relative positions, stopping for breath at Afghanistan,—his companions, meanwhile, looking upon him with something like an awe of attainments so remarkable. I then inquired whether they had a Bible. "No," said the little Brahmin, "we don't want your Bibles. But do you mean a *Fable?* I can give you a fable:—One cock was scratching upon a dunghill, and he found a pearl"— So he ran on with Æsop, concluding the *moral* of the philosopher with great formality. I then called the other young men, and spoke to them all in Tamil. Referring again to the Bible, they said they had never seen a copy, but knew something of the Christian religion from "a sheet of paper" which a gentleman, in passing through their village, had once left behind. The little Brahmin then endeavoured to recollect for me what he had read in this tract, and stammered out a few sentences; but another and older boy checked him. "I can do *this* better than *you*," said he; and he recited to us, very correctly, a Tamil paraphrase of the creation of man. I took out my little store of vernacular books, and gave them each a Gospel and a few tracts. We found, on inquiry, that the boys were learning English in a school which the Government had established in the village. The master was a Hindu, who had been educated in the Combaconum Institution. All the scriptural knowledge they had, had been derived apparently from a single tract. What bene-

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fit might they not have received from a daily Bible-lesson in the Government school! They begged us to come and open a rival establishment—nay, wished to follow us to Madras, and began at once to impart to us very confidentially one or two ingenious plans for their escape. Having dissuaded them from attempting to leave their homes, I sent them away; but they soon returned, bringing some of their companions with them, for whom they begged books. Our presents made them very proud and happy, and I dare say their account of the interview created no little sensation in the school the next day.

This wayside incident seems scarcely to warrant so minute a description; but no occurrences of this kind are unimportant to the Missionary. They are so many rays of experience, and always give decision to his steps, and cheerfulness to his heart.

TRICHINOPOLY.

We arrived at Trichinopoly on the morning of the 25th, and found the Mission-families well. The station everywhere presented activity and health, although the strength of the men is scarcely adequate to the full maintenance of the separate interests of the work. But in another year, when Mr. Cockill's progress in the Tamil will enable him to take his share of the vernacular labours of the station, this pressure of duties will be relieved. The English school is not quite equal to the demands of such a station as Trichinopoly. It is, however, well conducted, and, within the range of its means, efficient; for the brethren devote to it all the attention they can spare. But, as I have often urged before, a school that shall be equal to the wants of a large and intelligent Heathen population, must have but one master—a man strenuously and exclusively given up to the conversion of youth. The principal work of the Trichinopoly Circuit at present is out-door preaching. It is full of interest and promise. I have seldom addressed more attentive congregations than were gathered round us at the Fort, Puttoor, and Oorior. Without the usual attraction of books or novelty, the people flocked and stood still to listen to the word of life. On one occasion there would be as many as one hundred and fifty eager to hear the Divine message. Mr. Simpson proposes to erect cheap preaching-houses where these out-door services are held. I think his plan, as explained to you in a recent letter of his, is a good one. The native Society on the station is small; but the Tamil services are well attended. I was pleased, also, with a large and respectable English congregation; but here, too, were manifest the fluctuations of a Cantonment Mission: of a large English class reported last year, there remains but one member—the rest, consisting of soldiers, have moved off with their regiments. Trichinopoly and its environs compose a vast field, white unto the harvest; but no Missionary church, if we except the Roman Catholics, has been able to make the faintest impression upon the masses. Protestantism should have something to show, after nearly a century's labour. But its Missions in this province seem never to have been earnestly and adequately worked. Where beginnings are not steadily and doggedly carried on, and that, too, with means and energy *ever growing*, it is folly to expect in fields like these other than expensive barrenness,—a slow and irregular drain upon the Mission Treasurers, and no glad returns to cheer sacrifice and turn prayer into praise!

MANARGOODY.

Bad roads, heavy rains, and worn-out cattle, were some of the impediments that made for us a long and heavy journey between Trichinopoly and my old station, Manargoody. My heart beat high when we first came in sight of the lofty temple-towers of this old city. It was the pleasure of the long-absent one returning to his native soil; and yet melancholy, and not joy, was the prevailing emotion. I felt we had *wronged* Manargoody, and that I, somehow, was answerable for the wrong. I felt, as I looked round upon the apparently untouched Heathenism through which we were passing to get to the Mission-bungalow, that the money spent, the labours expended, the prayers offered, and the life sacrificed, upon that chosen ground, ought by this time to have yielded a goodly church, efficient schools, and a growing Christian community; in a word, that the benighted populations around me ought to be fairly on their way to the light. But there was some comfort in the hope that the days of incompetent supply and enforced neglect were departing from Indian stations. I pray God they may never return.

We found the brethren, Hobday and Joel Samuel, standing their ground manfully. Every day, in some part or other of the town, these men lift up their voice against this Nineveh of wickedness. On two or three occasions I stood

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with them, deeply affected at the indifference, or contempt, or bitterness of the people. All, however, were not of this spirit. The brethren assured me that this out-door preaching afforded them great encouragement. They generally get a congregation, some member of which is always ready to do battle with them, in the issue of which the people take the liveliest interest. I was greatly amused at an incident which occurred one evening at Bridge-street. We were standing outside the ruins of our school in this locality, and I was addressing a quiet congregation, when a Hindu interrupted me with a question. A Mohammedan, who had been listening with evident pleasure to an exposure of idol-worship, cried out, "Let *me* deal with this man—I know how to confute *him*;" and poured forth a torrent of invective against the absurdities of idolatry with the fierce emphasis and menacing gestures of a true Moslem. But his triumph was brief. Mr. Hobday broke in with an assault upon the Mohammedan faith. Islam's crest fell; the champion of the Prophet drew back; and while he was endeavouring to make a quiet retreat, a Hindu woman, who had been looking on with much interest, cried after him, "Ah! ah! you were very ready to abuse our religion; but now that yours is attacked, you are sneaking off! See! he is sneaking off." This was the first time I ever heard a native woman take part in a public discussion.

The educational labours of this station are confined to the English school, where I found thirty-seven boys—a small number for the only institution of the kind in so large and wealthy a town as Manargoody. But caste has fought hard against us. On several occasions it has broken up the school. We have persevered, however, with a steady resistance, and feel thankful for the position we have secured. Some of the people have petitioned Government for a Talook school, and the probability is it will be granted: but the masters of this grade are no rivals to the European Missionary who maintains in his school anything like respectable teaching. We have had to contend with another evil. The Mission premises are too far from the town to enable a man to superintend the school thoroughly: in fact, every part of the work, addressed directly to the Heathen, suffers from the inconvenient distance of the Missionary's residence from the people. It was long ago resolved, therefore, to build the new *Manargoody house* close to the town itself, if a piece of ground could be obtained. Mr. Hobday had been looking out before I arrived, and I resolved to accomplish the object, if possible, during our stay. We fixed at last upon a spot at the south end of Manargoody, not in the town, and yet within a stone's throw of a densely populous neighbourhood. The ground is large enough to enclose a Mission-house and school-buildings. I have purchased it for 150 rupees (£15).

I should mention here that Manargoody is not so solitary and deserted a station as formerly. Government has established a hospital, to give the inhabitants the benefit of European medical treatment. The medical man at present in charge is a native practitioner of great skill, educated in our Madras Medical College. He was formerly a pupil in the Free Church Mission-school; and, though a Hindu still, has a reverence for all Missionaries. There is an excellent store of European medicines in the Hospital, with all the appliances of modern surgery. A great distance from medical help was always an objection to Manargoody as a Mission-station; now a family is as well provided for, in this respect, as if it resided in Madras. I do trust we shall be able to give Mr. Hobday a European colleague who shall be qualified to conduct the educational department of this most important station.

The Mission-bungalow is in a miserable state of repair. House, garden, furniture, grounds, are an utter discredit to us, showing to the surrounding natives a want of earnestness and purpose, as if we had come here to tarry for a night instead of to build churches and regenerate the town. An illustration of this remark occurred when we were looking over the new ground. A native, standing by, observed, "I suppose you will not take up this piece of land *permanently*. You have had other places, and you are now abandoning them." A very emphatic and merited reproof.

MELNATTAM.

I spent a Sabbath at Melnattam. This place has become notorious in our District for the very indifferent results which have followed a long occupation and a considerable outlay of means. Some persons have suggested the abandonment of the station altogether. I certainly think it to be regretted that the village of Melnattam ever became a station at all. It is well known to you that the people who invited Mr. Bourne to take charge of them were Roman Catholics, and it is to be feared their

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motives were not holy. Be that as it may, the work has never prospered among them. In the caste discussions of 1846, they vacillated, vowing to give up the evil, but never renouncing it. From my own personal knowledge of them, and from the experience of others, I am compelled to believe that the inducement that preserves many from lapsing into visible Heathenism is the occasional benefit they derive from the charities of the church. There is scarcely a Melnattam Christian in whose life or death we have had any very assured ground to rejoice. On the other hand, *a good deal of fault is unquestionably due to ourselves.*

First. They have never had a regular ministry: except in two or three instances, the Missionary's visits have been occasional. Mr. Carver and Mr. Fox resided amongst them for a year or two; Mr. Batchelor, I believe, followed; and after a long interval Mr. Pinkney was appointed to be their Pastor. But as a rule, the ministerial help rendered to these poor souls has been desultory and ineffective.

Secondly. What we have said of the ministry exercised among them may be applied to the schools we have established. The Melnattam school was always a very inferior one, and not only never sustained, but sometimes discontinued for years together. Our schoolmasters, moreover, have been persons of very indifferent character, from whom we could hope little good. It therefore appears to me that if Melnattam had been well occupied from the first, if its Missionaries had never been withdrawn, and its schools properly conducted and never abandoned, the station might have been a fruitful field, instead of the wilderness we now find it. There are two or three reasons why I think Melnattam should not be given up. 1. We have a very good chapel there, though much out of repair. 2. Although the village itself is small, it is the centre of a cluster of other villages, some of them very large, and all of them unoccupied by any Mission. Five or six of these villages are within walking distance of Melnattam. A Missionary residing here may plant a school in each of them, and bring them under regular visitation for preaching. The Melnattam house is in ruins. I would not have it at once rebuilt, but erect a slighter habitation for a resident Catechist or Assistant Missionary, who should labour upon the station, under the direction of the Manargoody Superintendent.

TRIVALORE.

We left our Manargoody friends after a week's pleasant intercourse and labour, and proceeded to Trivalore, where Mr. Batchelor had engaged to meet us, to consult about the site of the new Mission. We arrived in the evening, Tuesday, August 9th. As we entered this celebrated town, I was again impressed, as I had often been before, with the colossal proportions of its Hinduism. Temples, tanks, and towers, of superb masonry; the wall of the great pagoda, of prodigious height, decorated with fantastic cartoons from the history of the gods; monster cars of such terrific build, that one might imagine the devil himself had exhausted his ingenuity upon them; Brahmins, apparently the monarchs of all they surveyed; priests and devotees of every order; idols of every shape and legend;—are some of the features that astonish and bewilder the Christian foreigner as he passes through "sacred" Trivalore.

We found Mr. Batchelor waiting for us, and the next morning he and I went the see a piece of ground which one Iya Pilley, formerly a pupil in our Head Native School, was offering for sale. It is situated near the Rajah's palace, and looks out upon the tank, around which the town is built. We thought the site excellent, but the ground itself insufficient for the purposes of a Mission. There are, however, other spots adjoining it, which Iya Pilley informed us were for sale, and he kindly agreed to secure these additional lots, which together would leave nothing to be desired. We saw no other eligible land in the town itself. Several offers were made us of ground lying outside; but with the warning of Manargoody before us, we resolved to place the Missionary as near to his work as possible. I trust that by the District-Meeting the ground we have selected will be our own; and that then the house will be forthwith commenced. My proposal is, that Mr. and Mrs. White reside at Negapatam, until Trivalore is ready for them, and that meanwhile Mr. White visit the new station as often as possible, to watch the progress of the building, and to make himself acquainted with the scene of his future labours.

NEGAPATAM.

From Trivalore we went to Negapatam; and here we closed our visitation. As another old station of mine, I felt deeply the recollections of the past as I

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approached it. It was here, six years ago, Mr. Hobday and I risked our lives in an attempt to rescue Somo from Heathenism, and although we did not succeed, *God did;* and that little boy who ran away for a hundred miles ere he could find shelter from the grasp of pursuers, having made up his mind to perish before he would return to idolatry, is now a preacher of that Gospel for the sake of which he ventured all.

Negapatam is rapidly recovering its importance. The railway works have brought together a considerable European Society. We found the Mission family well. I visited the boys' and girls' schools, accompanied the brethren to their out-door preaching-services, and on the Sabbath addressed their Tamil and English congregations. Since the arrival of Mrs. Batchelor, the girls' school has been efficiently conducted: there are now forty pupils. I was very much pleased also with the other school. Mr. Levell devotes most of his time to educational labours, and labours that must bear fruit. The school is in a healthy state, increasing in numbers and worth. Mr. Batchelor seems to me to conduct both these institutions with no less wisdom than earnestness. The Tamil Church has a beautiful outside; but the brethren complain much of not being able to penetrate these caste Christians. They bring their families to the house of God, and no sight can be fairer than a chapel crowded with them. But there is a sad want of heart and of life, as indeed there must be when caste contends with Christian love. At North Gate, where, some twelve years ago, I attempted to address a congregation out of doors for the first time in Tamil, there is now a small native chapel, well situated to attract passers by. The English congregation was as good as I have ever known it. There is also an English class; but it is small. From all I saw and learned, it appeared to me that Negapatam as a Mission station never had a better prospect. If we keep men on the ground, and pursue a definite and steady course of operation, we *must*, by the blessing of God, win victories and save souls from death.

I had intended saying a good deal more; but this letter is already too long. I must reserve other matters for the next mail. I have written too hurriedly for a statement of this kind; but it has been done in bits of leisure either from suffering or from work. Mr. Jones is now better. God has given him back to our prayers. It may be months before he will be able to resume his work; but of this we are not able as yet to judge. I hope better things.

CHINA.

Extract of a Letter from the Rev. George Piercy, dated Canton, August 8th, 1859.

CONVERSIONS AMONG THE MILITARY.

HITHERTO everything is quiet in Canton: the disastrous news spoken of in my last note to you, though fully known to the Chinese at this port, has not unsettled anything yet, and we hope all will go on right.

There is a fine religious feeling existing among the soldiers here. Lieutenant Rochfort is ordered home to join the Horse Artillery, and his departure is a great loss; but the work, we trust, will go on. I think thirty or more have been converted in about six weeks, and the interest does not abate. Thank God! Lieutenant Rochfort will probably call at the Mission-House. Though of the Church of England, he loves all Christians and every good work.

We are all enjoying tolerably good health, though in the midst of the hot season.

Extract of a Letter from the Rev. John Preston, dated Canton, August 8th, 1859.

PUBLIC PREACHING.

OUR congregations at the two chapels inside the city continue, upon the whole, very good. One of them is in a street not much traversed, and the congregations are sometimes small; at others, many will come in to hear the truth. At the other chapel we have almost always a large number; and we not unfrequently observe the same people in the congregations.

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OPIUM SMOKING.

I was very much pained last week with an incident that occurred. It was as follows: I had been conducting service in the first-named chapel; and on returning home, I passed an opium shop: it was in the same street. As I was passing, I observed several men about the door whom I recognised as having formed part of that morning's congregation. Upon this, I went into the den, and there was a man smoking opium, who had come from the service not a quarter of an hour before. This same man had been to the service again and again, and had paid a good deal of attention; and, though he had not applied for baptism, I hoped his mind was opening to the truth. After seeing him smoking, I could not but think of "the strong man holding his goods in peace."

BIBLE CLASS.

In addition to public preaching, I have a Bible-class on a Sunday afternoon in my study: it consists of our dependents and others. I am hoping for great good from this means. Some of its members are evidently in an interesting state of mind; and I doubt not that, by God's grace assisting me, I shall lead some of them to the Lamb of God, and, as lost sheep, to the Shepherd.

EFFECTS OF RECENT HOSTILITIES.

For a week or so after the news arrived of troubles at the mouth of the Peiho, the congregations seemed more restless than usual—more disposed to go in and out; but that restlessness is over now. That is the only effect of the triumph of Chinese stratagem in the north that I have observed among the Cantonese. I do not think there is the slightest ground to apprehend a renewal of troubles in this locality.

We are looking forward with some amount of fear to know the decisions of the Committee and Conference relative to augmentation of our numbers in this field. Lord of the harvest, guide thy servants, and open the hearts of thy people!

SOUTH AUSTRALIA.

Extract of a Letter from the Rev. William Butters, dated Adelaide, September 17th, 1859.

You will, I am sure, be distressed by the afflictive intelligence which it is now my painful duty to communicate. On Friday, September 2d, one of our senior and most able Ministers, the Rev. William Ingram, was suddenly removed from us by death. On the preceding Sunday, he preached morning and evening in our new and beautiful chapel at North Adelaide, and in the afternoon had a service in the open air. The evening service was conducted with considerable difficulty, in consequence of pain in his face, which he felt had been aggravated by the exposure and excitement of the afternoon service. No one, however, thought that it was more than a cold; nor was anything serious apprehended till Thursday evening, when, without any assistance, he moved from a sofa, on which he had been reclining, to his bed, and commenced to talk incoherently. Mrs. Ingram immediately took the alarm, and sent for his medical attendant, who had seen him about one o'clock that same day, and then thought him better. A second medical man was at once sent for. But nothing could be done. The fatal malady — erysipelas — had reached the brain, and our friend and brother was rendered speechless and unconscious, in which state he remained a few hours, and then, without a struggle or a groan, breathed his last.

Mr. Ingram had been throwing himself into his work with more than even his ordinary energy for some time before his death, and on the last week-evening service that he ever attended, stated that the preceding week had been the happiest of his life. Within about three hours of his ceasing to be conscious, I was with him, when, without any apprehension of immediate danger, I felt that there was a sacredness in our interview, which I could scarcely comprehend. I conversed with him in reference to his Circuit, and the importance of our fully realizing for ourselves the preciousness of those great truths which we preach to others, and then engaged in prayer; after which I arranged to see him the next day. About midnight, however, I was sent for to see him die. It does not appear that Mr. Ingram had the slightest idea of danger up to the very last. But

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that he was ripening for his end is evident. About an hour before his death, he was heard to sing in an under tone—

"When we 've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

Just before he became unconscious, Mrs. Ingram heard him quote, with uncommon energy, that inimitable and singularly appropriate passage, "By two immutable things, in which it was impossible for God to lie," &c. After he had repeated from the 17th to the 20th verse of the chapter, some three or four times, with perfect accuracy, he was observed to leave out some of the words, and to have great difficulty in giving utterance to what it required an evident effort to recollect; and it was while Mrs. Ingram noticed this, that the desolating thought first entered her heart that she was about to be made a widow.

The event has not only overwhelmed us with sorrow, but has plunged us as a District into great difficulties. In compliance with the request of the office-bearers of the Adelaide North Circuit and the brethren of the District, I have engaged, for the present, to take charge of the Circuit, and work the North and South Circuits as if they were but one Circuit with the five of us who are left.

Mr. Ingram's funeral was one of the largest and most respectable ever witnessed in South Australia. I attempted to improve the mysteriously afflictive event at North Adelaide last Sunday night to as many persons as could possibly wedge into our new chapel there; and I am expected to undertake the same melancholy duty at South Adelaide to-morrow evening. May we learn those lessons which such circumstances as these are designed and calculated to teach!

In the midst of our grief, we are cheered by the intelligence that in almost every Circuit in the District there is a gracious revival of God's work. We have some most remarkable conversions. Within the last few weeks, not less than three hundred persons have cast in their lot with us. The church is greatly quickened and blessed. May William Ingram's watchword at the gate of death be ours when we come to die!

FUNERAL OF THE LATE REV. WILLIAM INGRAM.

The mortal remains of the Rev. William Ingram, late Pastor of the North Adelaide Wesleyan chapel, were consigned to their final resting-place on Saturday afternoon, the 3d instant. At three o'clock, the coffin was transferred from the deceased gentleman's late residence, Lefevre-terrace, to the hearse, and conveyed to the new Wesleyan chapel, Archer-street, which was entirely filled by a deeply-afflicted audience. The service was conducted by the Rev. W. Butters, assisted by the Rev. Messrs. John Harcourt, M. Wilson, and J. B. Waterhouse. The pulpit and books were covered with black crape, and most of the congregation appeared in deep mourning. Mr. Butters delivered the funeral address. From it we obtained the following particulars with reference to the subject of our notice:—The deceased had been a Wesleyan Minister for twenty years. The fifth part of that term, he spent in the West Indies; the rest, to the end of 1856, he passed in England; and from the beginning of 1857 to the time of his death, he had been labouring in this colony. For the first two years of his residence here, he was the Pastor of the Pirie-street Wesleyan chapel. At the expiration of that period, he was removed to the North Adelaide Circuit. At the latter place he had been working with extraordinary zeal and earnestness. On Sunday last, the 28th ultimo, he preached three times at North Adelaide—twice in his own chapel, and once in the open air. At that time he was suffering from a slight cold; but no serious apprehension was then entertained. On the following Thursday afternoon, after conversing for some time with the Rev. Mr. Butters upon spiritual matters, he made an engagement to see him on the next day; but before a few hours had elapsed, that fearful disease, erysipelas, had attacked his head. The physician was called in, but soon found recovery to be hopeless. The Revs. Messrs. Butters and Harcourt were then sent for, who attended their dying friend to the last. Lately, and particularly from about the middle of August, the deceased had been observed to dwell upon the things of eternity, and to evince considerable anxiety for the spiritual welfare of others. He was frequently heard quoting one particular passage of Scripture, and each successive time he repeated it, he appeared to be forgetting some portion of it. The Rev. Mr. Butters's eloquent address was concluded by a touching tribute of sympathy towards Mrs. Ingram and family, which was responded to by the assembly by a fresh gush of emotion. The coffin was then taken back to the hearse, and the

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procession commenced to wend its way slowly towards the West-terrace Cemetery. The *cortége* consisted of sixty-four vehicles of various descriptions, about thirty horsemen, and numerous persons on foot. Among the followers, we observed representatives of nearly every religious denomination in the colony. Arriving at the place of interment, the Rev. W. Butters read the usual burial service, amidst great emotion. The corpse having been lowered into the earth, the Rev. John Gardner, of the Free Church of Scotland, delivered an impressive funeral oration. The customary benediction having been pronounced, the last duties of respect were paid to the deceased, and the assemblage slowly dispersed. Mr. Ingram was, we believe, forty-six years of age. He leaves a widow and two children, and is deeply regretted by numerous friends.—*Adelaide Register, September 5th*, 1859.

THE following extracts from the "Wesleyan Missionary Notices," published at Sydney, in July, 1859, will be read with much interest, and furnish some particulars of information not previously published in this country.

NEW-ZEALAND.

Extract of a Letter from the Rev. Thomas Buddle, dated Onehunga, June 23d, 1859.

I HAVE not had time to write you since I returned from the south.....I will forward to you extracts from my journal as soon as I can find time to transcribe them. I found the brethren and their families generally well in health, but some of them a good deal discouraged by the present state of the Maori population.

SERIOUS DIFFICULTIES.

Difficulties in the way of Missionary labour were never more numerous—the perils of the natives were never greater. Politics are assuming rather a new phase amongst them. They have elected a King, and are making earnest efforts to establish a Government. They appear to have two objects in view, first to secure their land,—the idea that the Government intends to possess all their land has got fast hold of their minds, and they wish to prevent any further sales. Then, secondly, they are jealous of their nationality, and wish to preserve it. I do not think they are influenced by any hostile movement, but think it is time they should unite to conserve their interests against the rapidly-spreading colonization that is now going on. These subjects, of course, absorb the whole of their attention and time, and divert them from subjects affecting their spiritual interests. The greatest vigilance, and prayer, and zeal are required on the part of the entire Missionary body. Some wicked parties endeavour to persuade them that the Missionaries are in league with the Government, aiding it in the acquisition of land, and of power in the country. In some parts, they appear to have received and believed these statements, and the Missionaries' influence is undermined. We need more than ever the prayers of the people of God.

Extract of a Letter from the Rev. Cort Henry Schnackenberg, dated Kawhia, May 12th, 1859.

ON the 4th instant it was just one year since we arrived here. The people, the harbour, and the station differ a good deal from those we left at Mokau. I felt as if I had to commence again. With the exception of a few weeks, my health has been very good. Some work has been done both on the station and among the people. But as I cannot travel much except by boat, and the people are scattered among the hills, rocks, and swamps of this harbour, I have chiefly attended to four principal places. As I am getting more acquainted with the people and the tracks that lead to their abodes, I visit other settlements also.

VISIT OF THE REV. T. BUDDLE.

Our respected Chairman, the Rev. Thomas Buddle, in visiting the stations, spent four days with us. I met him at Mimi, seventy-five miles south of Kaw-

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hia, and, on the 15th ult., we arrived here dripping wet. We found that the natives had a large meeting a few days before to erect a flag-staff at the South Head. There the colours, or flag, of the Maori King have been flying ever since. On our arrival the natives had just returned to their plantations, and, the weather being wet and stormy, we had but a small congregation on the Sabbath, the 17th of April. On the 13th, we saw some of the leading men at the Mahoe. Both here and on the station the day before, the people listened attentively to Mr. Buddle's preaching. They admitted the truth of all his assertions, and the force of his arguments. The Chief Anatipa said he would be content with one wife, though his concubine showed no inclination to depart. She impudently demanded £100 of us as the price and condition of separation. A young Chief also bid us go and take Mr. —— from his concubine to his lawful wife. The Leaders promised that they would try to meet the classes, the parents said they would send their children to school, and all agreed to do something for the support of their Minister. I should have been glad if Mr. Buddle could have visited Te Maeka and Rakaunui; but on Tuesday, the 19th, we crossed the harbour to Kawhia (proper). We have a small chapel here, and I had written to the natives to meet us, but they did not come. I have seen them since. Some of them said, "We could not come because we were far away inland, and only received your note one day before the appointed meeting." Some told me, "We would not come because you Ministers oppose our Maori King."

Good Friday about one hundred and fifty attended Divine service in the chapel on the station; two adults, five European children, two from Kawhia, three from Te Maeka, eight from Rakaunui, three from Marokopa, and the rest from our immediate neighbourhood. The Sunday following, I gave the Lord's Supper to about fifty, to whom I had given instruction, warning, and encouragement on the preceding days. I was wholly engaged from morning to night, and again on Monday whilst any remained.

MAORI KING MOVEMENT.

Sunday, May 1st, I spent at Te Maeka, and stayed all night. Three of the leading Chiefs there still refuse to part with their concubines. They are each married to a free woman, but have taken slave girls besides. Another young Chief, whose wife is a lunatic, wants to be married to a woman he is now living with. This man is also active in the Maori King party; but he wants to be married in order to be again acknowledged as a Teacher, as that would increase his influence and importance. Their maxim is, "Fear God, and honour the (Maori) King:" But no Queen, Governor, or Magistrates; and a little respect, but no obedience, to Christian Ministers.

INTOXICATION OF THE NATIVES INDUCED BY EUROPEAN TRADERS.

I was also grieved to find that some of the young men obtain secretly intoxicating drinks, for which they pay six and seven shillings a bottle. In this manner the most intelligent, healthy, and active young men (for these alone can pay) get a taste for these wealth- health- life- and soul- destroying liquors. Gambling and fornication go hand in hand with the vice of intemperance. What can be done to save the young—to stop the mad expenditure of almost their only incomes—to show Europeans the sinfulness of supplying the article, which, to the Maories at least, is nothing less than hellish poison? With God's help, I am trying to do something. Monday morning I met portions of three classes. Matiu, one of the Leaders, and Mata, I was much pleased with. On leaving, four boys came with me for our school. Matiu and others have brought thirteen more.

DANGEROUS TRAVELLING.

Saturday, the 7th instant, I was prevented crossing the harbour. Sunday morning appeared fine. I left in the large boat; but when I got about two miles a terrible squall overtook us. There was thunder, lightning, and hail too, I hear; though I dreaded and saw nothing but wind and waves. One of the sails split from top to bottom, the other shook out the spreet overboard. Had the tide been ebbing, the boat would have filled; but wind and tide running both one way, we were driven inland with terrible fury and swiftness, though we had no sail set. As we drew near the land, I cast the anchor overboard to see what could be done to keep clear of the rocks at Rakaunui. We took down the two masts, made everything snug in the boat, then took the anchor up again, and, with the help of one spreet and the oars, we managed to get into a little bay behind the rocks, where we anchored the boat; and, getting

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ashore, returned home by land and canoe. Monday we returned to the boat with another sail, crossed the water to Mangaora, and spent that evening, night, and following morning, with the natives. Tuesday I married an European to a native woman. One of the "King's" officers was present. He remarked, "*You* marry and *Rupatia* (of H.M. Customs) does also marry." And afterwards he asked me to request the *Kaumatuas* (Elders) to give *him* also authority to marry and baptize. Tuesday I remained windbound, but on Wednesday I got home. It is hard work and a great waste of time to contend against the elements, and follow the people into every creek in the harbour. The station must be made as attractive as possible; for there the most work can be done, and it is the only place where the work can be done well. And the station *is* fast improving. Mission-house and chapel have been mended and painted, the school-house is being done, some of the ground is being ploughed, dug, and fenced, and twenty-five half-castes and natives are being taught in the school.

FRIENDLY ISLANDS.

Extract of a Letter from the Rev. John Thomas, dated Nukualofa, Tonga, April 28th, 1859.

You have gladdened our hearts by setting us down (on the Stations) two men for this District. We shall be much obliged if you can find us one for Samoa, as I fear lest Mr. Dyson should be discouraged in that vast field.

I send you a parcel for England (namely, translations). I hope you will get them safely, and that some early opportunity will offer for you to send them to England. Fearing that we should be too late, I have been working almost, if not quite, beyond my strength, in order to get the other untranslated books ready for this vessel, not knowing of any other vessel for a few months at least. I bless my God I have succeeded, and now send the First and Second of Chronicles, and from Ezra to Esther. I got them copied by a friend, and have heard the whole read over, and have corrected the copies.

The Lord has blessed us in every part of these three Circuits. Many souls have been quickened and saved, and the good work is going on. We hope to have a considerable increase. At Tonga we have had a great demand for books. All our New Testaments are now gone, and we could part with hundreds more if we had them. Should you, therefore, have any on hand at Sydney, you will do us good service by sending them.

I gave the sacrament at this place last Sunday afternoon. We had three hundred communicants. It was a laborious task; but a most blessed, soul-reviving time. So many broke out in prayer at the close, one after another, that some could not tell when it was to end. It was very disorderly in the view of some, but to others it was glorious confusion. People came from several places within a few miles where God has been and still is blessing them very abundantly. Those who had been led away by the Priests of Rome are returning to God and to us. One head Teacher of a small village a few miles from us, told me yesterday that eleven who had been led away, returned in the course of last week, and in other places souls are being brought to the great Shepherd. Our Assistant Missionary here is a fine young fellow, and God is with him. We had a little host proposed at our Quarterly Meeting, men whose hearts God has touched; their hearts are warm; but they want human training. If Mr. Adams or some such brother could but take Nukualofa, and open an Institution for the training of young men, there is a blessed opening.

FIJI.

Extract of a Letter from the Rev. Joseph Waterhouse, dated Lythville, Rewa, May 20th, 1859.

By the good providence of the God of Missions, we arrived safely on April 28th, after a seventeen days' passage. During the voyage, I recruited my strength, and landed, tolerably free from the rheumatic pains in my limbs.

The first news we heard, was the intelligence of Mrs. Colly's serious il-

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ness. This was very distressing; but we were soon cheered by a communication to the effect that she was recovering. Mr. and Mrs. Collis have gone to Rotumah, with the hope that the voyage will establish the health of the latter. Mr. Collis will also be useful to the Rev. J. Carey, as interpreter.

Then they told us of the desecration, by the Heathen, of the grave of our dear sister, Mrs. Samuel Waterhouse! The iron tomb is completely demolished. But she is beyond the reach of Fijian hatred, and her disturbed ashes will but increase the fervency of your prayers and ours, on behalf of these pitiable idolaters. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

Just as we were despatching the "John Wesley" to Rotumah, we received a letter from the Rev. William Wilson, beseeching some of us to go to his assistance, as Mrs. Wilson was dangerously ill, and he feared he would be a widower before we could arrive. Our highly-esteemed friend, Mrs. Binner, who had been attending to Mrs. Collis, immediately volunteered her services, and we started for Bua. Our medical brother, the Rev. J. S. Fordham, who has ever proved himself a friend in need, joined us at Ovalau, and forty-eight hours after we had received Mr. Wilson's letter, we were in his house at Bua. We found Mrs. Wilson somewhat improved; but she was not out of danger. Her illness had originated in excessive fatigue, caused by her laborious attention to her young family, and to the native population, amongst whom a severe influenza was raging. She took cold, and was also much alarmed by a report that a large army was on its way to destroy the town in which she lived. The adult men were away, and she knew that herself, her husband, and family, would probably soon be at the mercy of a mob of these ferocious cannibals. She ever possessed great natural courage, and strong faith in God; but the excitement, in connexion with the influenza, and the fatigue, seems to have produced fever, and she soon became very ill.

For ten days after our arrival, we hoped against hope. We besought the Lord to undertake for us, and to spare our sister, if consistent with his will. Mrs. Wilson was in an enviably triumphant state of mind, and perfectly resigned to the will of God. She told the Teachers to preach "Jesus alone;" urged us to "be watchful;" told us not to "choose," but to leave her in the hands of the God of Missions. We glorified God in her. But the Lord's ways are not as our ways, and he called her to rest from her labours. On the 14th instant, Mrs. Wilson, the youngest, and the tenderly-beloved daughter of the Rev. Peter M'Owan, slept in Jesus.

> "O may I triumph so,
> When all my warfare's past!"

Her dear husband manifests resignation as becomes a man of God. His partner has left three children in his care, the eldest being but four years of age.

Little did I think that sixteen days after my arrival, I should be engaged in assisting to make a coffin for one who appeared to be of the strongest of our number. What an admonitory lesson! May the Lord help us to do his work with all our might.

I have only just returned from Bua in time to write these few lines. We are carrying out your instructions with reference to unusual dispatch of the Mission vessel. Many thanks to you for all your kindnesses. Mr. Baker is at Bau, and does not know of this opportunity, and so cannot perhaps write. He and his are well.

Extract of a Letter from the Rev. William Moore.

I HAVE just returned from Kadam, and have left Mr. and Mrs. Royce in their vast field of labour. I have no doubt they are in their right path; for the work was suffering from the want of a Missionary to superintend and instruct their Teachers. Paul Vea has laboured hard and done good service; but still the best of our native agents need the watchful eye of a Missionary, and, as he himself acknowledges, the place had become too difficult for him. I find a few of the Teachers in earnest, but many cold and indifferent. They do not seem to have moral power to stand against the mass of iniquity; and thus have followed, in some few instances, the wish of the people, rather than declaring boldly, "Thus saith the Lord." I have no doubt they will now take fresh courage, and, with one at hand to direct, will bear manfully the cross of Christ, and declare with boldness, that, except men repent, "they shall perish." Our Teachers are something like British soldiers,—they fight

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well with a good General. But, after all, what can good soldiers and good Generals do when they are but a mere handful in comparison with the vast multitude of the enemy? Die like men? Well, to die in a Christian cause is not the worst part of Mission-work; but this killing, killing sight of seeing men die for the "lack of knowledge," is what is so trying to the Missionary. While at Kadam Teacher after Teacher came in with his burdened heart to tell of the difficulties of his people, and the want of more help, of the fear that war was near, and his joy that a Missionary had come to reside among them. On returning home we find a letter asking for twenty Teachers from one corner of our Circuit, and other parts need more, and other Circuits quite as many. These things lead us to say, "Help, Lord; for vain is the help of man."

We shall live in hope, and expect a good supply of men by the return of the "Wesley." Mr. Amos will be able to tell you something of the wants of Fiji, and our Chairman will make your ears ring with the cries of perishing Fiji, until many will feel uneasy about their subscriptions to Missions, and others that they have not offered themselves to help in this glorious cause. You will remember us at a throne of grace, and the Conference would do well to propose, "Who of us will go?"

Extract of a Letter from the Rev. John S. Fordham, dated Huntsville, Bau, February 25th, 1859.

I HAVE great pleasure in informing you that our new chapel at Bau was opened for Divine worship on Wednesday, the 12th of January last, under the most favourable circumstances. The Rev. William Moore preached on the occasion, from Psalm xxvii. 4. The chapel was crowded. Some of the Chiefs and principal men from most of the surrounding towns and tribes were present. It was a glorious scene; and especially so, as contrasted with scenes which have been enacted in Bau in former years. Sermons were preached on the Sunday following by the Rev. John Polglase and the Rev. William Moore. The chapel is really a beautiful building; but it must be seen to be appreciated. It is one hundred feet long by forty feet wide, and the ridge pole is forty-six feet from the ground. The shoulders of the posts, the wall-plates, the cross-beams, and the doorways are ornamented with sinnet-work. Three splendid mats cover the entire floor. The chapel is built on a raised foundation, surrounded by immense flat stones set upright in the ground. The design and execution of the whole evidences the good taste and skill and industry of those engaged in its construction. I calculate that the entire building is worth about £2,000; that is, if such a buiding were required and paid for, it would cost at least that sum. I send you a pen-and-ink sketch of it.

Maafu, the Tonga Chief, is here, with about one thousand people, including the women and children. He came at the request of the Vunivalu, to assist in subduing the rebellion in the Bau dominions. Nothing definite, however, has been done as yet.

Some of the natives have recently had the opportunity of purchasing ardent spirits from vessels trading in the group, and many have been intoxicated. The Vunivalu has ordered that no more is to be sold; but I fear he has not the power effectually to suppress this evil. Many of the foreigners and the half-castes set the natives a most pernicious example in this respect, and in others equally bad.

Still our blessed work progresses. We want more Missionaries to superintend the Native Helpers, and instruct them more fully in their work, and to counteract the baneful influence which the conduct of the white men is exerting over our people.

SOUTH AFRICA.

CAPE OF GOOD HOPE.

Extract of a Letter from the Rev. Edward Edwards, dated Stellenbosch, September 16th, 1859.

PESTILENCE AVERTED.

I AM sure it will afford the Committee pleasure to hear of our welfare, and that myself and family are in tolerable health. Providentially we have hitherto escaped the epidemic, which carried off so many of the labouring poor in Cape-Town and

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other parts of the colony. Soon after the small-pox broke out, vaccination was generally recommended by the authorities and medical men: hence, Teachers and others were not only allowed, but requested, to perform this simple operation. I commenced with my own family and domestics in connexion with our Mission. We then vaccinated our own day and Sunday school children, both at Stellenbosch and Raithby, and also some of the adult members of our congregations. My labours were not long confined to our own people: a number of individuals belonging to another church wished me to vaccinate them. In one instance, a phaeton was sent to convey me to a neighbouring farm, where I vaccinated about eighteen individuals, including children and the proprietor of the farm and his family. During the spread of the epidemic, we vaccinated some hundreds of poor coloured persons, including adults and children, without fee or reward. This is one way of doing good to the bodies of people, and may prove a means also of doing their souls good. Little acts of kindness very often leave a deep impression upon the minds of our fellow-creatures. I would observe, before I close this part of my letter, that, although I made no charge for my labour, I did not omit sending our collectors for the Missions with a list, to afford the parties an opportunity of subscribing to our Missions.

HAPPY DEATHS.

Sunday, January 23d.—I preached this forenoon and afternoon to attentive congregations. After the close of the afternoon service we improved the death of a child of one of our members. We then went to a neighbouring farm, for the purpose of performing the last duty to the mortal remains of the beloved wife of our day-school Teacher, Mr. C. W. Hendrikse. She was a very good young woman, and we believe truly pious and devoted to God. I visited her occasionally during her illness, and found her in a very happy state of mind. On one occasion she said, in Dutch, *Ik heb vrede met de Heere Jesus*, "I have peace with the Lord Jesus." She continued to exhort, warn, and admonish all her friends, especially her young friends, who visited her during her illness. Her end was not only peaceful, but triumphant. She was generally esteemed for her meek and quiet spirit, and, like a flower in the field, was cut down and removed from the evil to come before she had reached the twentieth year of her age. The attendance at her funeral was very large, consisting not only of hundreds of coloured persons belonging to other churches, but also a number of respectable Dutch farmers and their families, all of whom seemed to be impressed with the happy death of our young friend. When the people came together, they formed a dense mass of individuals such as I never before witnessed in this part of the colony on a similar occasion. I took my stand upon the stoop in front of the dwelling-house, with the coffin and congregation before me. Having sung a hymn and prayed, I read the text, "Blessed are the dead that die in the Lord," &c. (Rev. xiv. 13.) The sermon was listened to with very great attention, and some present wept, and others were deeply affected. After the close of this very solemn service, the mortal remains of our beloved sister in Christ were conveyed to the grave—the house appointed for all living. Our Teacher, Mr. Hendrikse, has lost in her a valuable companion, and one who promised much future usefulness. After the close of this service, I returned home in time to commence our evening service. At the close of this Sabbath-day's labour, I hope I felt thankful that I had been enabled to do so much work without feeling distressed or over-fatigued. The funeral sermon was preached on the farm of Mr. D. Roux, sen.

February —.—I visited a young man, member of our Society, residing about a mile or two from Stellenbosch. I found him very ill, and his body much reduced by disease, but remarkably happy in the Lord. Death appeared to have lost its sting; and he appeared to be looking forward to the change with a bright prospect before him. He seemed to be filled with joy and peace through believing. He prayed that the Lord would "deepen and widen the fountain of his heart." This he said in his own simple language, which appears so much more impressive than a translation into English. A few days after this visit, he died happy in the Lord.

Sunday evening, February 13th.—I endeavoured to improve the death of this young man to a very attentive congregation. Within a few years some of our best and most useful members have been removed by death to their reward. Our ranks in this respect have been thinned; but, notwithstanding these, our losses and bereavements, we are assured that, although the Lord may see fit to bury his workmen, he is able to carry on his own work, and raise up suitable instruments in order that this great object may be accomplished.

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WEST INDIES.

NEVIS.

Extract of a Letter from the Rev. James Edney, dated Charlestown, June 28th, 1859.

DAY-SCHOOLS.

OWING to the general sickness which prevailed in Charlestown and its vicinity towards the close of the last year, we were prevented from holding the annual public examination of our day-school at Charlestown at the usual time of holding it. We postponed it till Sunday, March 28th. The examination was commenced at eleven o'clock in the morning of that day, and the attendance of the children was good. A large number of the friends of education, and of the parents of the children, were present on the occasion. The manner in which the children acquitted themselves was truly gratifying. Their exercises in reading, spelling, mental arithmetic, English grammar, geography, mapping, scriptural knowledge, and repeating pieces they had committed to memory, afforded great satisfaction to all present, and were highly creditable, both to the children and to Mr. J. A. Bridgewater, the Teacher. Some cakes and suitable reward-books were given to the children, and, after having witnessed the exercises for about four hours, all parties left the school-house under a favourable impression in regard to the efficiency of our school operations, and the proficiency of the children in the various branches of education, as taught in the Charlestown day-school.

The number of boys and girls in regular attendance had increased so much during the last year, that it was desirable to appoint an additional Teacher, and teach the girls needle-work and other branches of female education. I therefore, at the Antigua District-Meeting, requested the brethren to allow me to establish a girls' school. The brethren approved of my proposal, and granted me an additional £10 to aid in carrying it into operation. On my return from the District-Meeting, I took measures accordingly, and found no difficulty in establishing a girls' school. We have now two day-schools in Charlestown; and it affords me great pleasure to state that both schools are in a very encouraging and thriving condition.

MISSIONARY ANNIVERSARIES.

We have just held our Missionary Anniversary at Charlestown. The sermons in aid of the Missions were preached on Sunday, the 12th instant, by Mr. Tregaskis, of St. Kitt's, who rendered us efficient service at the public meeting on the following evening. The congregations, both on the Sabbath-day and at the public meeting, were unusually large. Sir Arthur Rumbold, the President of the island, took the chair at the meeting, and favoured us with an interesting and thrilling speech. A deep and lively interest was felt and evinced from the beginning to the end of the meeting. The liberality of the Charlestown friends in connexion with the anniversary, exceeded our most sanguine hopes. We had feared a falling off in the receipts this year, owing to the large increase of last year's receipts above that of the preceding year. However, it appears our fears were groundless; for this year we have raised the noble sum of £125. 11*s.* 1*d.*, which is an advance on last year's receipts of no less than £31. 14*s.* 9*d.*

We are to hold the anniversary at Combermere, on this day two weeks; and I understand the friends there are making the most diligent and persevering efforts to exceed the amount raised last year. The time for holding the Gingerland meeting has not yet been fixed, owing to the efforts we have been making to raise means towards meeting the expenses of repairing, shingling, and painting the Gingerland chapel. But, when we do hold their public meeting, I am persuaded, we shall find that the Gingerland friends will have done well.

CHAPEL RE-OPENED.

The repairs of Gingerland chapel are now completed. Yesterday week it was re-opened for the public worship of Almighty God. Though the weather was very unfavourable, yet the congregations were large, and the collection more than we had expected. The chapel is now more comfortable, and greatly improved in appearance, and the friends are pleased and gratified by the improvement of their chapel.

At all the places in the Circuit, the Sabbath morning congregations are large, regular, attentive, and devotional. We frequently witness refreshing seasons from the presence of the Lord, and have the satisfaction of knowing that, to some, the preaching has not been in "word only, but also in power, and in the Holy Ghost, and in much assurance."

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BARBADOES.

Extract of a Letter from the Rev. Anthony G. Ward, dated Barbadoes, October 11th, 1859.

FIRST IMPRESSIONS.

You will be pleased to hear of my safe arrival in Barbadoes, after a most delightful voyage of about seventeen days. I was most heartily welcomed by the Rev. Messrs. Hurd, Barratt, and Soper, who came off to the steamer to receive me. My fellow-passengers were most agreeable, and all excepting Miss Derry very soon got over their sea-sickness.

I was struck with the great quiet of the Sabbath in Barbadoes. In passing through the streets leading to the house of God, I met no drunkards to disturb one's peace of mind, or heard any obscene language. Everything appeared to indicate that it was the Sabbath, the day of rest to the body and to the soul. It was indeed a soul-cheering sight, to see the people wending their way to the house of prayer, with devotion depicted in their countenances, telling you they were going to wait upon God. Among the many different places of worship in Barbadoes, our Great James-Street chapel stands forth the most prominent. I think the friends of Missions would feel pleased and encouraged could they enter it on a Sunday morning, and see that large and beautiful building, capable of containing very nearly two thousand people, filled with intelligent and respectable hearers. It was in this chapel I was permitted to open my ministry. In the morning of the day the congregation was large; but in the evening it cheered me exceedingly to see the people, directly the doors were opened, crowding in, curious to see and hear their newly-appointed Minister from England. God was then (as he always has been) better to me than all my fears. The people were most attentive during the whole service. At the conclusion of the sermon, I held a short prayer-meeting. The body of that spacious chapel was crowded, and the influence was most subduing. I was greatly pleased to see such a large proportion of the respectable young people remain, who by their looks were saying, "This people shall be my people, and their God my God." I intend to make the young the special objects of my attention. Thus ended the labours of one of my most happy but anxious Sabbaths. I retired to rest, feeling it was a great honour for me thus to be allowed to work for God. I have been pleased with the great liberality of the poor members, as seen in their contributions towards the support of the ministry, and in this I have thought it would be well for some of our friends at home to imitate their example. I have found, in meeting the classes for tickets, that none of them scarcely think of giving less than two cents per week, and one shilling per quarter for their tickets. Our week-night congregations here are good. Last night (Tuesday) I preached at Bethel, and the body of the chapel was crowded with attentive hearers; and this is pretty generally the case. I find my colleagues exceedingly kind, and willing to communicate any information useful to me in my work.

HONDURAS.

Extract of a Letter from the Rev. Richard Fletcher, dated Corosal, July 8th, 1859.

In Corosal our work is prospering. Lately more than twelve soldiers have begun to meet in class, and are evidently desirous to flee from the wrath to come. Our day-school is increasing in numbers: within the last few weeks we have had an addition of several Spanish and Indian children; so that at present the greater part of the scholars are of these nations. For this we are thankful, because they need our help the most, and our hearts are set on doing them good. The school commences at nine o'clock in the morning; but many of these scholars come by half-past seven and eight o'clock,—an error on the right side; and while these Spanish and Indian children love the school, we expect, at no very distant period, to have a good attendance, to whom we shall be able to teach Christ and his salvation. A few weeks ago I married two Indians, the first couple of that nation since we came here. It is a beginning, and by the Divine blessing we shall work our way. At the same place where I married them, I have held several services in Spanish, in a private house, and the few living on the spot have attended. In the sugar-works near Corosal, in the evening when the work is over, I find I shall be able to get those together who know Spanish, and read a portion of Scripture to them: and in this way we shall be able to do them good.

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The most, however, are Indian, and cannot speak Spanish; and I feel more than ever persuaded, that we ought to master the language, and not rest till we can preach Christ to them in their own tongue.

An old Spaniard has just called in for a Testament which I promised him last night: he lives about nine miles from this place. He is able to read, and, like many others, is glad to possess the word of God. May we be greatly assisted from above, and prepared for all the will of God!

DEPARTURES.

The Rev. Daniel Pearson embarked in the "Matilda Wattenbach," at Gravesend, on October 20th, for Calcutta; the Rev. John Sowter Parkes, in the "Southern Cross," at Gravesend, on November 9th, for China; and the Rev. Thomas Hepton, in the "Teviot," at Gravesend, on November 11th, for Ceylon.

Miss Beale also embarked in the "Shannon," at Southampton, on October 17th, for Belize; and Mrs. Corlett and daughters, in the "Parana," at Southampton, on November 2d, for Antigua.

ARRIVALS.

Information has been received of the safe arrival of the Rev. William Reeve, at Jamaica, on October 6th; of Mr. and Mrs. Warder and family, with Miss Derry, at Demerara, on October 9th; and also of the Rev. Anthony G. Ward, at Barbadoes, Miss Clipsham at Tobago, and the Rev. J. T. Shaw, and Mrs. Shaw, at New-Zealand.

DEATHS.

We deeply regret to announce the death of Mrs. Scott, at Colombo, Ceylon, on September 11th; of the Rev. Joseph Biggs, at Kingstown, St. Vincent, on September 27th; and also of the Rev. William Ingram, of Adelaide, the particulars of which are given pp. 214—216.

Extract of a Letter from the Rev. James Calvert to the Rev. Elijah Hoole, D.D., dated Woodbridge, November 3d, 1859.

My dear Sir,—I am sorry to inform you of the decease of our excellent friend, Mrs. Warren, of Dublin, who has annually forwarded to us £50 for the Fiji Mission. Dr. E. Percival Wright, of the University, states that his aunt had "spent a very painful fortnight from heart disease, but in full dependence on her Saviour."

While living, Mrs. Warren made arrangements how to remit her annual subscription, though it is not due until February next. She had also kindly devoted an additional £100 for the benefit of the Fiji Mission. I forward you a cheque on the Royal Bank of Ireland for £150, which has been kindly transmitted to me by Dr. Wright, who has been ardent on behalf of Fiji, and who will, I doubt not, continue to advance the interests of the Mission, to which he at first directed the attention of his beloved aunt.

Trusting that your present year's income will far exceed that of any former year,

I am,
My dear Sir,
Yours affectionately,
James Calvert.

The amount of contributions and remittances announced on the Cover of the Notices this month is £20,060. 7*s.* 0*d.*

LONDON: PRINTED BY JAMES NICHOLS, HOXTON-SQUARE.

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FIRST SOUTH WALES DISTRICT.

	£.	s.	d.
Swansea	105	0	0
Haverford-West	27	0	0
Carmarthen	9	10	0
Pembroke	38	0	0
	179	10	0

MACCLESFIELD DISTRICT.

	£.	s.	d.
Macclesfield	185	0	0
Congleton	48	0	0
Burslem	53	0	0
Sandbach	20	0	0
Nantwich	30	0	0
Northwich	31	0	0
	367	0	0

CORNWALL DISTRICT.

	£.	s.	d.
Camborne	31	10	0
Truro	30	12	6
St. Mawes	20	0	0
Redruth	41	8	0
Marazion	24	13	6
Falmouth	8	11	11
Bodmin	19	12	0
Helston	40	0	0
St. Agnes	5	0	0
	221	7	11

HALIFAX AND BRADFORD DISTRICT.

	£.	s.	d.
Halifax	55	0	0
Keighley	48	0	0
Todmorden	68	12	0
Skipton	15	0	0
Second Huddersfield	5	0	0
	191	12	0

HULL DISTRICT.

	£.	s.	d.
Hull, West	67	5	8
Gainsborough	55	0	0
Howden	45	10	0
Hornsea	55	0	0
Bridlington	45	0	0
Grimsby	75	0	0
	342	15	8

BATH DISTRICT.

	£.	s.	d.
Midsomer Norton	50	0	0
Sherborne	25	0	0
Frome	18	0	0
	93	0	0

EDINBURGH DISTRICT.

	£.	s.	d.
Edinburgh	27	0	0
Dundee	12	0	0
	39	0	0

DEVONPORT DISTRICT.

	£.	s.	d.
Plymouth	17	18	7
Ashburton	26	0	0
Kingsbridge	20	0	0
	63	18	7

PORTSMOUTH DISTRICT.

	£.	s.	d.
Portsmouth	53	19	4
Wimborne	30	0	0
	83	19	4

CARLISLE DISTRICT.

	£.	s.	d.
Penrith	130	0	0
Ulverstone	45	0	0
	175	0	0

NEWCASTLE DISTRICT.

	£.	s.	d.
North Shields	70	0	0
Durham	60	0	0
Shotley Bridge	30	0	0
	160	0	0

NORWICH AND LYNN DISTRICT.

	£.	s.	d.
North Walsham	3	0	0

LINCOLN DISTRICT.

	£.	s.	d.
Lincoln	50	11	0
Alford	170	0	0
Market-Raisen	89	13	4
Horncastle	110	0	0
Louth	108	5	0
	528	9	4

OXFORD DISTRICT.

	£.	s.	d.
Witney	35	0	0

YORK DISTRICT.

	£.	s.	d.
York	500	0	0
Ripon	110	0	0
Easingwold	90	0	0
Pickering	70	0	0
Tadcaster	67	2	9
Pocklington	50	0	0
Malton	39	1	2
Thirsk	20	0	0
	946	3	11

EXETER DISTRICT.

	£.	s.	d.
Bridgewater	30	0	0
Dunster	10	0	0
Exeter	6	0	0
	46	0	0

KENT DISTRICT.

	£.	s.	d.
Deal	36	1	9

Contributions to the Wesleyan Missionary Society, for insertion on the Cover of the "Notices," should be received at the Mission-House on or before the 15th of each month: the following sums have been received by the General Treasurers, since our last announcement, some of which are included in the Remittances acknowledged from the Districts.

Moneys received at the Mission-House.

	£.	s.	d.
Legacy of the late Thomas Pooll, Esq., of *Road, Somerset*, (Henry Batten Pooll, Esq., the Brother and sole Executor,) for the East India and China Mission, £10,000, less duty £1,000	9000	0	0
T. E. E., at Messrs. Smith, Payne, and Smith's	300	0	0
Mrs. Warren, *Dublin*, her Annual Subscription for the Fiji Mission, by Dr. E. P. Wright	50	0	0
Ditto, Donation	100	0	0
Legacy of the late Miss Lovell, of *Thorp Bassett, Yorkshire*, by Thomas Meyrick, Esq., of *Malton*, including 13s. interest accrued	142	16	4
Brunswick Ladies' Bazaar, *Leeds*, Mesds. E. Wilson and H. Andrews.	120	0	0

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	£.	s.	d.
Mrs. Stibbert, of *Bath*, Donation, in lieu of a Legacy, by Mr. John Slater, of *Trowbridge*	100	0	0
Legacy of the late James Burch, Esq., of *Lynn*, Messrs. J. Alexander and J. Burch, Executors, £100, less duty £10	90	0	0
Legacy of the late Thomas Jefferies, Esq., of *Seend, Wilts.*, Messrs. W. Hunt and C. Burbidge, Executors, £100, less duty £10	90	0	0
W. J., in remembrance of S. P. J., in addition to £200 paid last June.	75	0	0
Legacy of the late C. M. Broad, Esq., of *Highgate*, Messrs. J. Broad and W. M. Nicholson, Executors, including Interest £1. 6s. 8d.	51	6	8
Henry Reed, Esq., Annual Subscription	50	0	0
Ladies' Bazaar, *Sheffield East Circuit*	50	0	0
Lady Ellis, *Southall Park*	25	0	0
Weeton Bazaar, *Otley*	22	1	0
Legacy of the late Mr. Swann, of *Coteheath*, near *Buxton*	19	19	0
Mr. and Mrs. Rookledge, *Easingwold*, for China	10	0	0
Mr. Jacobs, of *Gunton*, near *Edinburgh*	10	0	0
A Friend to Missions, in the *Second Huddersfield Circuit*, by the Rev. J. S. Workman	5	0	0
A Friend, *Feock, Truro Circuit*, in fulfilment of a Vow	3	16	0
A Friend, by the Rev. T. Pearson, *North Walsham*	3	0	0
Thomas Dewsnap, Esq., *Grove Hall, Stockwell*	3	0	0
A Lady in *Worcester*, in memory of a beloved Mother, by the Rev. J. M'Owan	3	0	0
The Right Hon. the Lord Mayor (Wire)	2	2	0
Mrs. E. S. Wilkinson, a grateful acknowledgment to God for the partial restoration of a beloved Sister-in-law, by Rev. W. Arthur, A.M.	1	1	0

LEEDS ANNIVERSARY.

	£.	s.	d.		£.	s.	d.
Mr. William Peel	105	0	0	A Thank-Offering	20	0	0
Mr. Thomas Tombleson	100	0	0	Mr. William Lomas Joy	15	15	0
Mr. Thomas Farmer	105	0	0	Mr. Henry Andrews	10	10	0
Mrs. Farmer	52	10	0	Mr. Christopher Fotherby	10	10	0
Miss Farmer	26	5	0	Mr. Samuel Holmes	10	10	0
Miss E. Farmer	26	5	0	Mr. Matthew Peacock	10	10	0
Mr. William Smith	105	0	0	Mr. George Reinhardt	10	10	0
Mr. George Smith	105	0	0	Mr. Thomas Riley	10	10	0
Mr. Joshua Burton	100	0	0	A Friend, by Ditto	5	0	0
Mrs. Joshua Burton	50	0	0	Mr. Morris Simpson	10	10	0
Rev. James Allen	60	0	0	Mr. Robert Plummer	10	2	6
Mr. John Burton	50	0	0	Rev. William Arthur	10	0	0
Mr. W. B. Holdsworth	50	0	0	A Friend to India	10	0	0
Mr. William Glover Joy	52	10	0	Mr. H. B. Legg	10	0	0
A Friend, by Mr. Smith	31	10	0	Mr. W. H. Pettey	10	0	0
Mr. William Pawson	40	0	0	Mr. Samuel Smith	10	0	0
Mr. M'Arthur, a Thank-Offering to Almighty God for an interposition of His Providence in preserving the life of a dear friend, under circumstances of peculiar peril	50	0	0	Mr. W. D. Boothman	5	5	0
				Mr. Daniel Hellowell	5	5	0
				Mr. Benjamin Whalley	5	5	0
				Mr. Binns	5	5	0
				Mr. John Banks	5	0	0
				A Friend	5	0	0
				Mr. Cooke	5	0	0
Mr. John Blackburn	25	0	0	Mr. G. Jackson	5	0	0
Mr. Henry Smith	21	0	0	Mr. Thomas Simpson	5	0	0
Executors of Mr. S. Smith	21	0	0	Mr. Smallpage	5	0	0
Mr. B. R. Vickers	21	0	0	Mr. Edward Joy	5	0	0
Mr. James Walker	21	0	0	Mr. J. M. Raby	3	3	0
Mr. Samuel Weston	21	0	0	Rev. John Roadhouse	2	12	6
Mr. W. F. Smith	20	0	0	Rev. Thomas Vasey	2	2	0
Mr. and Mrs. Ripley	105	0	0	Small Sums	4	17	0

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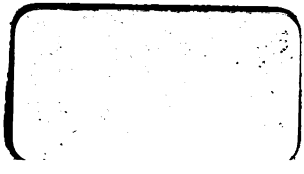

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